Swami Prajnanpad : Collected Letters

SECOND VOLUME

Part Three : Letters translated from Bengali (1)

ACKNOWLEDGEMENT

The letters of Swami Prajnanpad to his disciples and admirers are being compiled, printed and published for the benefit of his disciples and admirers. The compilation of these letters is not meant for any commercial purposes or in order to raise any profits or financial gain. Our thanks are due to the recipients of the letters.

Contents

Facsimile of Swamiji's writing (Bengali) ... viii
Photograph of Swamiji :
Prasad, late 1960's (facing) p. viii

PART THREE: BENGALI LETTERS (1)

1. To Nirmal Chaitanya ... 1
2-3. To Gopalchandra Khan and Pankajini Devi ... 95
4. To Shantabala Basak ... 117
5. To Minati Devi ... 127

APPENDICES

(1) Glossary ... 285
(2) References ... 291
(3) Contributors ... 295

PART THREE

BENGALI LETTERS (1)



TO NIRMAL CHAITANYA

Ashram, 17 Kartik, 1340
[3.11.1933]

Blessings.

... ...

The Ashram is ever open to anyone who feels unhappy on having found out the worthlessness of *saṃsāra* [the world] and whose heart yearns for freedom from that unhappiness. The sole aim of one who is really hungry is to satisfy his hunger and nothing else. Who provides him with food to satisfy his hunger, or from where the food comes —from which direction: the north, the south, the east or the west, or by what road?—questions such as these do not arise for him. In the same way, he whose heart is really hungry, who finds no satisfaction in the material enjoyments the world offers, whose heart is filled with agony, whose ardour and yearning to achieve true happiness and to get rid of unhappiness and misery is truly keen, such a person is not attracted by such conventional terms as *jñāna mārga* [path of knowledge] and *bhakti mārga* [path of worship].

"If I seek refuge after complete surrender", etc., are conditions inconsistent with self-surrender. No one can take the 'whole burden' of

anyone [else]. **One has to carry one's burden himself.** Others can only try to show the way and guide one regarding the manner in which one should advance on the path. And so all depends upon the seeker's zeal and enterprise, [for] it is for him to decide whether to follow the guidelines in practice or not. Of course the reason why your mind is now filled with mistrust is that you "surrendered yourself before one who was not deserving of it": this is but natural. And yet there is no place for bargaining—so common in the merchant class—when you 'seek refuge'. Of course, there are [certain] do's and don'ts for a Brahmacārī.

If you have realized that this worldly existence is full of suffering, and if this does not let you have any peace of mind, and, further, if you see a possibility of finding peace at the Ashram, you may surely come here without hesitation. It therefore depends upon you.

Prajnanpad

Ashram, 24 Agrahayan, 40
[10.12.1933]

Blessings.

... ...

Your *sādhanā* [pursuit] and cultivation of awareness are rather inadequate still. You have to

keep a keen eye on this. It is the want of awareness that makes errors and forgetfulness possible: and continuing errors and forgetting are the root cause of all trouble. A Brahmacārī must not forget that all strength and power lies in being constantly aware and in acting with deliberation.

Prajnanpad

Ashram, 5 Kartik, 1341
[22.10.1934]

Blessings.

... ...

There is nothing wrong in your earning for a living if that is for making the body fit for *sādhanā* [spiritual pursuit]. Working for an honest livelihood is of utmost importance.

In keeping with your capacity, you may engage yourself in studies. *Japa* [practice of repeating a sacred word], and nothing else, is, at present, good for you. Your energy will be built up by continuing to engage in regular *japa*.

Aparā vidyā [extrinsic knowledge] has its use of course. When you want to raise a crop in the field you have first to fence it with an enclosure in order to protect it from the cattle, though you can't harvest the crop merely by fencing the field; you have also to be in the field and put in your labour which is the main contributing factor in

your getting the harvest: in the same way, by acquiring *aparā vidyā*, the mind is saved from being assailed by all kinds of problems and also becomes capable of remaining within itself and of deliberating upon the *parā vidyā* [intrinsic knowledge]. For the mind, *aparā vidyā* is indeed what fencing is for the field.

Prajnanpad

Ashram, 15 Paus, 1341
[31.12.1934]

Blessings.

... ...

That which is attained and that which is attainable are completely different; there is no similarity between them. If **standing on the ground** in front of a three-storeyed house you are carried away by **its structural beauty and the craftsmanship of the engravings on it,** you may of course get a momentary joy, but you will certainly miss that permanent bliss which is found only when you yourself reside in that beautiful house as its permanent resident. He alone can **at the proper time** find the lasting and true joy of being a permanent resident of that beautiful house, of course, who has within him the zeal, the enterprise, perseverance, hard work, and patience which are necessary for constructing the house,

right from digging the earth, to laying solid foundations, raising walls, slowly and gradually, brick by brick, with lime and mortar. To learn by heart a few sentimental phrases, of course, may provide you with sentimental enjoyment (that too is momentary)—but that cannot give you a stable and steady *rasa* [joy]. Nothing is learnt by a mere **reading** (of books, etc.), only knocks (given by ups and downs from one's own efforts) make one learn. A borrowed article gives nothing but trouble ; but even a little of the cash that is one's own can make one truly happy. ......

It is futile to assume a state or attitude of body and mind that is different from their true nature or, in other words, from *svadharma* [one's own essential nature].

... ...

Prajnanpad

Ashram, 29 Pausa, 1341
[14.1.1935]

Blessings.

... ...

To act knowingly [or deliberately] means doing only one thing at a time, and not trying to do two things simultaneously. When you are engaged in a certain job, you should concentrate

only on that, leaving all other things aside. Take eating, for example: What you are eating, the kind of thing it is, and what sort of rice it is. Now you are taking apart some of it [from the heap], then pouring the pulse-curry over it, now mixing them both, picking up with your hand a morsel of the food and putting the morsel in your mouth. Now you are chewing it and after chewing it for some time you have made it into liquid; then you are swallowing it; you know what cooked vegetable preparation you are having, in what quantity, and what its taste is, etc., etc.! To adopt this attitude in all your work—in getting up, in sitting down, in walking, in going about, in the act of breathing, in your laughing, etc. —is called 'acting deliberately.' You must keep a watch on whatever work you are at, and you must be constantly aware of what you are doing.

To adhere to your own *dharma* [essential nature] and to be a slave of desires, are diametrically opposite to each other. The state in which your body and mind really are and without being which you cannot have rest even for a while, irrespective of whether it be desirable or undesirable from a social point of view; the state without being in which your very existence is impossible: this indeed is termed as your *svabhāva* [characteristic], *prakṛti* [nature] or *svadharma*; it can be compared to the fluidity or coolness of water, to the burning quality of fire, to the blackness of coal, etc., or, to the stealing [nature] of a thief, the faithfulness of a true wife, the [strong] smell of a tiger, etc. If, having found out the correct state in which you or your body and mind are, you proceed accordingly

and, along with this, you make an effort to **gradually** uplift yourself to a higher state, that would be called pursuit of *svadharma* : that would inevitably endow you with energy, stamina, strength, vigour, zeal, as well as a spirit of enterprise. **'Gradually'** implies the capacity of each [body and mind]. But, to be a slave of desires means : without properly finding out what the states of the body and the mind are, **going after** whatever **pleases you** and whenever [it pleases], and not caring to give any thought to what the consequences could be. This inevitably results in weakness, dearth of zeal and of strength—though this may, nevertheless, give you a little pleasure while you are at it.

When, however, ignoring the true and genuine state of the body and the mind, you try to do something beyond their capacity, it becomes *para-dharma* [an alien *dharma*] : that results in an unwarranted drain on the energy, [resulting in] a state of joylessness, a physical ailment difficult to treat, etc., etc. One has to **proceed gradually** in order to become **used to that.** ......

It is *para-dharma* for a lame person to start running on seeing a physically normal man running ; his *sva-dharma* lies in walking at a speed consistent with his physical condition. This alone is truth ; the former is falsehood.

Prajnanpad

Bhavashram, Puri, 19 Jyestha, 42
[2.6.1935]

Blessings.

... ...

Try hard always to be *niyama-niṣṭha* [disciplined]. That *niyama* [discipline], *śīla* [virtue] or *sadācāra* [good conduct] are the foundation of all *sādhanā*, this you have to keep in mind all the time.

Prajnanpad

Ashram, 2 Pausa, 42
[18.12.1935]

Blessings.

... ...

The only way to develop comprehensive grace and dignity in life is to rely on or take refuge in Truth. You have already been told how to find support in Truth and how to practise truth by keeping *smṛti* [memory] awake. To commit errors, to forget, to fall a prey to negligence caused by forgetfulness is at the root of all calamity. The only way to acquire strength and peace is to be vigilant, to keep your *smṛti* awake.

Prajnanpad

Ashram, 4 Phalgun, 42
[17.2.1936]

Blessings.

... ...

One's life becomes blessed when one takes to the path of Truth with ease and in keeping with *sva-dharma*. This body is *bhogāyatana* [abode of *bhoga* : experiencing]—as a means to *karma-bhoga* [release of residual actions] ; make efforts, therefore, to the best of your capacity, keeping your mind steady and unperturbed— and be at ease.

Prajnanpad

Ashram, 14 Kartik, 43
[31.10.1936]

Blessings.

... ...

One's [physical] body is *bhogāyatana*. Everyone has to go through *bhoga* : good and bad, good health and illness, pleasure and pain, etc., etc. It is not that you will have *bhoga* of pleasure and good health alone, you will have to go through the *bhoga* of pain and illness, etc. also. *Bhoga* [resultant experience] is always according to one's own *karma* [deeds]. To succumb to despair in

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this matter will take you nowhere. Those who are wise and intelligent try to the best of their capacity to find a remedy that finally brings them calm and peace.

Prajnanpad

Shilpashala, Ulao, 27 Sravan, 1344
[12.8.1937]

Blessings.

The mind tends to remain, all the time, in peace and harmony. When you have the feeling within you that you have done something unpleasant or unjust to somebody, your mind becomes restless to do something equally pleasant and just to him as it were to make amends for that unpleasant deed : it is by thus counteracting the 'unpleasant' deed by the 'pleasant' one, that you restore to the mind its balance. This is just like the pendulum of a clock : when it moves from its central position to one side, it tends to move back to an equal distance in the opposite side. The cause of an excessive feeling of love in you lies here indeed.

So long as you cherish the hope of getting pleasure from external objects, this process of rise

and fall, attack and counter-attack, hope and despair continues in this manner. Try to see what is [its] true nature. Proceed calmly ; there is no justification for getting perturbed.

... ...

Prajnanpad

Kashi Vidyapith, 29 Asvin, 1344
[15.10.1937]

Blessings.

... ...

Genuine strength and peace are achieved only by always trying to see and accept the truth. Your initial pain was not an unforgivable fault on your part, for your hopes had been belied so many times. That was but natural. And this frustration would have been even greater if you did not see me arriving by the train : that was why it was felt necessary to wire to you so many times. Money is not meant for just keeping ; whatever money comes to Swamiji is for being spent in the cause of truth. Of course it is natural for others to get a little puzzled at so many telegrams arriving one after another, but is it possible for them to appreciate the fact that sacrificing a reasonable

unt of money to save a human heart from ng hurt (if the hurt [itself] is not unreasonable) of no consequence at all ? Money is for the use man ; man is not for money. What you have ritten regarding human effort and destiny is orrect to an extent.

What is the use of thinking so much about the future ? Keep in view your life as it is at present, and act appropriately. What needs to be considered is : how far are you succeeding in bringing the feelings of your heart as well as your outlook towards life in tune with the purpose for which you had gone to Madhupur.

... ...

Remaining awake and alert, go on with your work ; try always to ascertain the truth.

Prajnanpad

Baranagar, 2 Jyestha,
[16.5.

Blessings.

There is no way to acquire streng peace in life except by seeing truth and a it. Truth has two aspects : one internal other external. The only way to find

your true internal state is to be aware and remain alert. For the *sādhanā* [cultivation] of awareness the first requisite is purity of food and adherence to discipline. Happiness and peace in life depend on your capacity to remain alert as well as on your thorough understanding of the external truth or the external situation, and, when you have known it, to deal with it accordingly [relying entirely] on your own strength. Your welfare lies in the proper evaluation of the state in which you are and in your ability to deal with the (present and future) demands of the **situation.** In the beginning this is likely to be a little painful for a few days, for it surely takes time to break a habit.

... ...

Prajnanpad

Ashram, 14 Jyestha, 1345
[28.5.1938]

Blessings.

Persevering with the *sādhanā* of awareness is the first task. The more you exert in this respect, the more will be the benefit.

Woman's nature is truly very complicated. She is impulsive; that is why she herself is unable to understand when and how her mind gets into a

turmoil. Unless they are very alert and observant, it is impossible for others to understand it: that is why men get into the trap that their infatuation for women leads them to. The main characteristic of woman's nature is similar to that of a creeper. She clings to whatever support she gets: but later on when she finds some other support which she is disposed to like she **gives up** the first support and clings to the new one. All will be well when she is married to the one whom she likes: you need not worry on that account.

... ...

Prajnanpad

Patna, 26 Sravan, 1345
[11.8.1938]

Blessings.

... ...

Pure insight is the very first requisite. For that you must first of all make persistent efforts to find out the cause and effect relationship of the *saṃsāra*. There is no action without a cause; try to see only this in every situation: *saṃsāra* is another name for this uninterrupted stream of cause and effect. There is no other and separate

existence of *saṃsāra*. This alone is the law applicable everywhere—to your internal as well as external world. In order to see the law that works inside you it is **absolutely necessary to cultivate the habit of being 'aware' and remaining alert.** For the present, cultivation of this awareness is the first step towards *sādhanā*. So make special efforts in this matter.

... ...

Prajnanpad

Baranagar, 10 Agrahayan, 45
[26.11.1938]

Blessings.

... ...

It doesn't become an intelligent man to get upset about a matter on which he has no control.

... ...

Prajnanpad

Jyestha, 1346
[May 1939]

... ...

Man seeks eternal happiness from what is transient ; all being 'alien' indeed, it is idle to expect from someone else what 'I' wish him to do. To expect the other person to act as you like is absurd ; it is unnatural. And yet this is what man does. And because the expectation is not fulfilled, this results in pain caused by frustration and dissatisfaction. ⟶ It is futile therefore to hanker after this false yearning or hope : the realization of this must be **genuine.** The **realization comes** only when you run after [your] yearning and false hope and then receive a blow. When this realization is somewhat fortified and assumes the nature of truth and becomes 'your own', then **deliberation** by itself is quite effective. The firmness of deliberation or thought must spring from the intensity of the personal experience. The pungency of chilli can be **found out** only when it comes into contact with the tongue : it is only after this that the pain thus caused prevents you from being attracted by chilli [again]. [As goes the Bengali proverb :] a scorched cow is afraid even of the pink clouds. Intense and strong feeling indeed is the main prop.

Idealism : When there is a spontaneous feeling of joy and realization of one's strength in the pursuit of an ideal—even though one has to make one's way through struggle and fight. The ideal must also be in conformity with one's own nature : it has to be only slightly higher than

where one stands now.

False idealism : just the reverse. While pursuing it one remains in a state of joylessness and emasculation ; or the feeling that 'it is beyond my capacity' produces a sense of inferiority. This is much too remote and distant from one's own nature.

Force or compulsion : this depends upon the firmness and intensity of the individual's mind and emotion. The **force** that generates strength and joy is beneficial ; in compulsion, however, one feels that he is 'forced to do', and when, therefore, the result is not favourable one is depressed. There crops up a doubt in regard to the step one has taken, and anxiety follows —This is the result of trying to reach beyond one's capacity. An action that doesn't result in joy is harmful. If however it is in conformity with one's own nature, even if there be a slight opposition within, one finds joy in this internal struggle and in the pain it produces.

Emotional experience alone is the source of one's strength. An intellect devoid of emotion is like a woman of loose morals. While committing fornication, she only pretends to be in love ; her heart remains dry. Her making love is simply a **simulation** or a **feigning** of love ; she doesn't have the *bhoga* [enjoyment] of love. In the same way *jñāna* as expressed through a dry intellect is only indulging in mimicry : there is no [resultant] sweetness and all-round feeling of serenity or delight that is produced by *jñāna-bhoga* [realized knowledge].

All is transitory, momentary.

No one is able to find satisfaction ; everyone

is a slave to this greed.

All are different, all seek their own individual pleasures, no one cares for others. Consequently, misery, dissatisfaction and ill feelings alone pervade everywhere : **everyone misunderstands everyone else !**

'This can't lead to satisfaction and happiness' : this firm realization alone is the chief means of the attainment of satisfaction and happiness. This realization gradually takes deep roots through the intensity of one's own experiences in life as well as through the vital strength [produced by] deliberation or thought.

Mussoorie, 21.6.1939

Blessings.

True. Your assessment of *anitya* [impermanent] is correct. From this purely intellectual [assessment] you have now to move on to the feeling and experiencing of it. You should be able to feel : this is so indeed !—a natural and spontaneous feeling. All is transient—everything and everyone ! Whatever is grasped by the senses, whatever is imbibed by the mind, is all transient —without exception. *Ahaṅkāra* [egoism] based on objects is false ; pure *ahaṅkāra* alone is true : I

do this, I must do this at any cost—this 'I' is the voice of pure *ahankāra*. '*These transient objects*, emotions, forms, etc. are all changing constantly, are worthless and momentary ; if they attract me, [it means] that they are more powerful than me ; am I smaller than them ? Am I a slave to that little piece of flesh and blood which makes its appearance in the shape of a form ? Is that superior to me ? If a little piece of food attracts me, I am then slave to that ! Is the [combined] value of whole of my intellect, the whole of my knowledge and the totality of my strength less than that of a piece of bread or sweets ?' Whatever attracts you strongly is indeed more powerful than you, for this attraction turns you into its slave.

There is no greater power than that of self-surrender. He who is capable of surrendering himself to a noble, wise and worthy man and of accepting his instructions as the only support in life acquires strength that never fails him. What is there for you to worry about ? Open yourself out.

... ...

It is the experience of fulfilments as well as of frustrations in the childhood that lay the foundation of the mind's dispositions [or emotions], and these dispositions of the mind remain the same throughout one's life—unless the mind starts observing these dispositions consciously and from a neutral and objective angle. And that is why a man—though he grows up in age and, along with that, his emotions too undergo a change—remains almost the same as far as his prime mental dispositions are concerned : he continues to speak in the same manner, give vent to his anger and hate in

the same way, and calculate his gains and losses in the same manner—as if he has undergone no change at all !

Prajnanpad

Baranagar, 22 Kartik, 1349
[8.11.1942]

Blessings.

... ...

From what you have read in the book Sthira Vidyut*, modern science has advanced quite far indeed : it has probed many avenues with regard to the ultimate form of energy—[it has gone] even to the extent of exploring the original source of energy—and the very first stirrings of energy and the emergence of inertia in respect of place, time and substance. All this, however, is one aspect of energy—the aspect concerning inert energy. Besides this there is another aspect—viz. mental energy. By deliberating on and discussing these [topics] the intellect is sharpened. But you have to keep it in mind that intellectual development forms only one constituent of the process that

* The title in English would be : Static Electricity.

leads to perfect manhood or *prajñāna* [all-awareness], and that, too, a secondary one. The primary constituent of this process is the development and normalisation of emotion : so long as this emotional side is not steadily simplified and normalised, so long as *rāsanā* [desire] is not accepted as natural and owned up, the intellect remains tied to the past—uncertain and confused ; it then becomes difficult for the intellect to have a firm faith. The third constituent is simple and spontaneous action. [This implies] giving expression to the emotion that has been *ātmīkṛta* [made one's own] through appropriate action fortified by intellect, so that the emotion or the desire is brought under control or annihilated. The ultimate fulfilment of life, thus, depends upon the constant elevation and development of emotion, intellect and action. By depending upon intellect alone, life, generally speaking, gets puffed up with false pride : it leaves no scope for the blossoming forth of spontaneous joy that would render it beautiful in all its aspects. This you must always keep in mind.

It is no use discussing the topic of dreams in this manner. A dream has to be analysed. What you see in a dream does not indicate what it actually conveys. The real purpose of a dream remains hidden behind its various disguises. All those unfulfilled desires or emotions that lie hidden within the depths of the mind are ever on the look out to seek satisfaction : it is they which, not finding any opportunity for fulfilment in the world of reality, seek satisfaction through dreams. The game played by the repressed emotions goes on incessantly in the hidden [part of] the mind.

There is not much direct connection between desire and the manifest form of the dream. The two are not the same.

Prajnanpad

Smṛti-samprajanya or *sāvadhāna-bhāva* [awareness] too undergoes a process of development. If you try to hold fast indefinitely to a single idea or fact it involves needless waste of energy. To be attentive to and aware of the present condition of the mind and body alone lays the foundation for the cultivation of awareness. If you adopt this line of approach and go ahead, every act [of yours] will acquire naturalness, firmness and steadiness.

Ashram, 26 Paus, 1349
[11.1.1943]

Blessings.

Before answering all the points raised by you let [me] narrate an incident. There is a very learned man who is an M.A., P.R.S. in Philosophy. Now he is an old and retired man. He has a profound knowledge of the Vedānta philosophy. One of his research students once asked him after a discourse : You have given a description and exposition of the Truth ; now tell me what is the *sādhana*

[means] for its direct experience and realization?" The reply was: "This I don't know; for this you *will have to go to some great man who has realized truth.*" The student then asked: "Don't you yourself wish to do so and to go to someone for this purpose?" He then replied: "*ahaṅkāra* [pride] comes in the way. I then begin to feel that I know all that is to be known, that there is nothing new that I could seek to learn. Besides, I am now too old, I don't have that zeal now. *Ahaṅkāra* had stood in the way [even] at a [relatively] young age; now there is no way out."

There is another example. There was a despotic and cruel landlord in the vicinity of Palitpur nearby. He had learnt So'ham-Gītā * by heart and yet no scruples came in his way when he committed violence, including bloodshed, and resorted to every other kind of high-handedness and tyranny. In the end he had to run away after committing a murder and he died almost a vagrant. There are many other such examples.

There is the story of *antarnāda* [the sound within] pertaining to Upaniṣad's Nārada. Even though *he had mastered all the various subjects* a man can learn he failed to attain any peace of mind. He then approached Lord Sanat Kumāra and said: "I know all the *śāstra[s]* [scriptures], my lord, and yet I have not succeeded in freeing myself from the grip of sorrow: I have **learnt and known just a few words,** but have **not known myself**—*mantravidaham asmi na tu ātmavit,* it is only those who are *ātmavit* [self-knower] that can

* A modern treatise on Indian Philosophy, mainly the Gītā.

transcend sorrow; kindly lead me across sorrow—*śokasya pāram tārayatu.*"

What does this mean ?—After reading just a few books the brain starts working, the heart is heavily burdened by *para-dharma* [alien *dharma*]—giving rise to the false pride, viz. 'I know'; but all this is [just taken from] outside, all is borrowed. This knowledge is not rooted firmly in one's own experience, and that is why it doesn't make one free from the mind's bondage : hence there is no relief from sorrow. Books being so easily available these days, there is only a vast increase in the store of words and phrases which one learns (of course knowledge of the external nature in certain subjects is also useful), but there is no crystallization of this through one's inner experience. As a result one finds himself lost after advancing a little.

You have read a description of the levels of the mind, viz. conscious, preconscious, unconscious in such books as 'The Dreams', but what the dreams really are you have not been able to understand! Modern Psychology does not, however, stop at mere description (as old Psychology did); its complete knowledge is acquired only when those levels [of the mind] are understood and experienced within, and their activities and effects are perceived in one's own self.

Having learnt everything about the preparation of *rasagollā* * if a man does not prepare it himself, can he eat and enjoy its taste just because of his acquisition of its recipe ? That is why before

* A sweet from Bengal rather difficult to prepare.

acquiring the knowledge of various subjects from outside (books, etc.), one needs must create, at least **to some extent,** the stirrings of that knowledge within oneself. This alone provides one with an opportunity to test the correctness of the book-knowledge and to be sure of it. **Otherwise, what has been read in the books has to be accepted as truth :** there can be no scope then for discriminating between what among them is true or genuine and what is false or counterfeit. That is why there is such a vast difference between knowledge gathered through the process of ordinary learning and *sādhana-labdha* [acquired through practical experience] knowledge. You may of course read whatever you like if you wish to go through the ordinary course of learning. But if you want to bless your life with the acquisition of true knowledge, the path to that is indeed different. Besides, there are various steps leading to the learning of the various subjects. [It is] just like the Reader No. 1, Reader No. 2, and then the Book of Stories that you have to go through for progress in and development of your knowledge while learning a language. Isn't it so ? Reading in a haphazard way doesn't make for a systematic development of knowledge [of a subject] ; it leaves the mind confused. Everything has its system, its process. Of course no reading is forbidden.

The root of false pride lies in the unconscious mind, in one's childhood. So long as the repressed root of that is not dug out, the external efforts don't give effective and lasting results. This false pride alone is the obstacle to the unfolding of faith ; *and one who is without faith can never attain*

knowledge. **One has to pay the price for everything.** For the *sādhanā* [pursuit] of Truth, *adhyātma* [spirituality] or *prajñāna*, it is necessary to **purify life in all its aspects :** mere intellectual gymnastics will be of no avail. There is no scope for any false *saṃskāra* [conventions] here. Only by opening yourself out to the glare of your conscious self can you make the path easy to tread upon.

Others can only show the path ; it is for you to follow it. One who wants to tread the path, one who has the need to do so, thinks only about himself.

... ...

Prajnanpad

Anandkuti, Suriya, 20 Asarh, 50
[5.7.1943]

Blessings.

Man has two principal *vṛtti* [functions] : emotion and intellect. First there is emotion ; intellect emerges later on. Intellect is an outcome of the impact that the outer [world] has on emotion. That is why intellect can succeed only to a limit in controlling emotion and the outer world. But when 'emotion' or the 'outer world', or, 'emotion' and the 'outer world' are stronger, intellect becomes

helpless and powerless : thus when emotion is excessively powerful it leads to *vyabhicāra* [violation of the right course]; and when the outer world is more powerful it produces hysteria, mental derangement, depression, loss of memory or epilepsy, even insanity. **That is why the first requisite is the purification of emotion, spontaneity, lack of repression. When emotion remains repressed it doesn't become powerless ;** that is why it is not possible to 'keep the emotion away.' **This repressed emotion can't be grasped by the intellect.** The repressed force of an emotion has to be taken back to its primary state and has then to be annihilated in that very state : freed from the bondage of its primary mainstay, the emotion can indeed come under the control of the intellect. It is of course possible that the primary object of your sexual impulse was 'Didi', or, that she too had the same impulse [towards you]. It is very necessary to see what the fact of the situation was.

The difference from the Buddha and other super personalities, as also from many ordinary teachers, is that though many of them are enlightened, it is not feasible or easy for them, at times, to guide others exactly in keeping with the condition of others. For example, there are many who are quite learned, and yet not good as teachers. What they speak is consistent only with their own state : only those who are in proximity to their own state can understand them. Those whose standard is lower cannot quite grasp what they say. That is why a recipe has to depend upon the condition of the individual concerned. Presumably, the people who were instructed—in the way they were—by the

Buddha must have been, for the most part, satisfied in their worldly desires ; they had no repressed emotions [in their unconscious] ; their emotions and impulses had been normalised ; the force of *akuśala* [vice] was feeble [in them], and that of *kuśala* [virtue] stronger. It could not have been otherwise. "Not denying the emotion but laying it bare before oneself"—this itself implies lack of emotional repression and an easy acceptance of the emotion. In the present age this [state of mind] is very rarely to be seen. The play of repressed emotions is going on in almost everybody, and hence the **tendency to deny one's own self.** So the very first quality required for proceeding on the path to knowledge is lacking. You have to see this first.

Prajnanpad

Anandkuti, 1 Sravan, 1350
[18.7.1943]

Blessings.

From your letter this time it appears that your mind has started accepting itself.

There is a Sanskrit saying : "They alone are *dhīra* [self-possessed] whose mind is not affected by *vikāra* [passion] when faced with an object that can produce *vikāra*" [1] : and these *dhīra* persons cannot fall prey to *moha* [infatuation ; delusion] ;

their composure remains undisturbed. The 'bliss of spontaneity' lies indeed in this self-possession.

Who is affected by passion in the presence of an object which could be the cause of the passion ? [It is] only he in whose mind seeds of the passion lie in a repressed and *unsatisfied form*. When the seeds of passion in the mind are destroyed the object of passion outside doesn't affect him. As they say in common parlance :

> 'The *word was* dropped in the gathering ;
> It resounded in the *heart where it belonged*.'

If words are spoken in a large gathering they don't resound in the heart of everyone present ; they resound in the hearts of only those who have the potential for germination of those words. Under *the impact of a shock the repressed emotion* tends to come out in the open ; it becomes impossible to control it ; the intellect is rendered helpless The first task to be undertaken therefore is to release this repressed emotion. Other matters must wait *till this is done. Until this is done, life does not* function normally ; internally, it remains deformed, shrivelled and distorted. Another form in which this finds expression is the saying : 'if one conquers oneself, one conquers the whole world.'

1—Every *saṃskāra*, or memory-picture, has two aspects : one pertaining to the intellect, and *the other to emotion*. To know the 'cause' through intellect is the first job, but the main task is the purging of or releasing the emotion [attached to it]. *Along with* the process *of* bringing out the memory-picture, you have to live through the related

experience by going back again to your past—as if the same past incident were occurring again. It is only through this that the emotion attached to it is released: very often it doesn't become possible to bring it out in a single attempt; the mind has to be brought face to face with that particular memory-picture again and again. Quite often no emotion appears, there being two reasons for this: either the emotion has been completely purged, or the repression is too deep-rooted. In the first case, one feels a natural lightness in one's heart; in the other, there is a feeling of sadness such as had been never experienced before. This should be found out.

2—The 'cause' is not only to be 'brought into the open' by going back to it intellectually but also by living through it emotionally.

3—[Regarding] 'the bliss of spontaneity': the hindrance is the denial at all levels, of the body, the heart and the mind, which results in the deformed, shrivelled, distorted and swollen states of the body, the heart and the mind—in their *vikāra* [ailments].

4—Purging must be absolute and full.

5—When you leave the mind free **in** that primary state, you don't have to resort to any imagination: **that** [which lies repressed] comes out by itself.

... ...

When emotion is normalised the intellect functions with clarity, sharpness and spontaneity. If not, everything becomes flavourless.

Prajnanpad

Anandkuti, 1 Agrahayan, 52
[17.11.1945]

Blessings.

... ...

"A mind free from knots [or complexes] is as free and as full of eternal bliss as *brahma.*" Is the mind of the one who has said this, itself free from such knots ? Has this expression come from **direct experience,** or is it a meaningless repetition of what somebody else has said ? You have [already] seen the dilemma a person is placed in who, instead of experiencing the spontaneous stirring within, stuffs his inside with something that others say. You also know what hurdles there are in the path of one who has accepted himself. To pay attention, therefore, to what others say is not desirable. Words are not without meaning ; mere words—unless they have their origin in the awakening of feeling in the heart—only create a falsity which is merely airy : they don't help build a firm conviction. Life is [then] confronted with false and complicated conflicts. See yourself ; blossom forth from within your inner depths : this is the real work before you.

Prajnanpad

Prasad, 12 Chaitra, 53
[26.3.1947]

Blessings.

The handwriting [in your letter this time] is natural and attractive. Open up yourself likewise. When one commits burglary in the house called 'emotion', the mind is rendered powerless and is crippled. If you disregard your mind—this 'childish mind', 'the mind which is so very hungry for love and affection, which tends to feel proud on the basis of false vanity, which has been miserable all along since very childhood'—and give yourself up to '*dhyāna, japa, sādhanā* and *bhajana,*' [meditation, recitation, practices, and devotional songs], your life would turn into a mere mockery; the ignored, forgotten and unfulfilled mind will cry bitterly indeed! That would spoil everything. The mockery lies in this that the mind that tends to feel proud on the basis of false vanity suppresses itself and wants to **show as someone 'big'**. You are you! You have already known from past experience how, in order to appear big outwardly, one even forgets that one is lame in a leg and in the process hurts not only oneself but all the others. You also surely remember how the false pride of being a Brahmacārī [celibate] had left your mind in a state of utter confusion; as also, what a false yearning you carried within yourself, and in what manner that desire sought its satisfaction, throwing to the winds every kind of restraint and all considerations of right and wrong. Is it possible, then, to cover up internal pettiness with external trappings? The more one is shat-

tered inside, the more aggressive is the effort at showing oneself off as a learned man. And yet the entire effort results in nothing but evil. There is surely no way to deny yourself.

You are you! Your path is your path. For whom are the stereotyped ways and means prescribed in the *śāstra* [scriptures]? For whom does one prepare all sorts of delicious eatables? Are they meant for one who is hungry? In the same way, it is only he who has no hunger for *vairāgya* [detachment] inside him that needs all sorts of external embellishments and various kinds of outward show and pretension. Nevertheless, as long as the mind is not thus prepared, all these too have some utility.

The way here is the way of *prajñāna*, the way of *adhyātma-yoga* [spiritual practice] or, the way that leads you to be established within your own self! This is the way that leads to the state where the mind, having been freed from all external attractions, is filled to the brim with its own sweet joy within. The beginning and the end of this way lies in:

Being established in oneself:

In the parlance of *śāstra*, this is being *ātmastha* [established in self].

Ātmastha today, *ātmastha* tomorrow, *ātmastha* in every situation in life—and, ultimately, absolutely *ātmastha*!

Be what you are today; perceive in a natural uninhibited way what your body, mind, intellect and egotism are today; there can be no fear, no want, no misery or grievance then; you are what you are: having seen this, accept yourself

and take your steps [deliberately]—move on to the next stage as you do while going upstairs, one step at a time. To try to overleap a step is futile. Being *ātmastha* means to be what one is in each of one's mental attitudes as well as actions. But the people [generally] are *anātmastha* [established in non-self] : they want to be what they are not ! What a false, a purely false and futile effort is this ! And this is why life is full of misery. May you become *ātmastha* ; whenever and wherever you happen to be, keep an eye on yourself ; do not let your infatuation with the false pride and conceit cover up the truth.

Accept truth with ease.

Open up your heart ; don't put chains on your innermost being on all sides—deadening thereby all its sensitivities.

Don't keep aloof and away : **Come to your own self, come to me.** With arms open, I am indeed waiting for you ! [In not coming even after] knowing full well that no one is 'forbidden' to take shelter in this lap [of mine], you have again erred !

Prajnanpad

Prasad, 29 Chaitra, 53
[12.4.1947]

Blessings.

... ...

Your mind is distracted : to locate its main cause, you will have to understand one important thing : **'the misfortune of alienating yourself from your own self !'** And, because of this ridiculous situation, you have 'alienated' yourself from truth, and have alienated yourself even from me. You must always keep in mind that this absurdity, the absurdity of denying the truth, is only natural in men : man doesn't **want to 'be', but to show off ;** he doesn't see 'what I am', but simply tries to accept as 'I' what people take him for, the manner in which they speak about him. When this tendency crystallizes into a habit, life becomes static and inert. A child who gets all in his house becomes habituated to it, he takes it for **granted that he will, always and in every situation, get all** [that he wants]. But when he goes outside his house he receives the shock : his belief that he would 'get all' proves deceptive. If one who has completely mastered the art of rowing a boat thinks that he is an expert in rowing the boat in a sea as well, isn't this vanity of his utterly false ? When this false pride is smashed in the course of impact with reality, it takes two forms : (1) he completely breaks down ; (2) he remains so tied up with his own pride that he doesn't accept the outer obstacle as a real obstacle, or, in other words, does not want to accept the supremacy of that which is actually superior

to him; he wants to destroy that, for he believes that only by destroying could he maintain his superiority.

It is necessary for you not to forget the purpose for which you went to Madhupur from Patna, as well as the real reason behind that, viz., that you had alienated yourself from your own self; having suppressed 'the call of biological impulses and [treating them as internal] enemies' you had tried to show yourself off outwardly as a Brahmacārī: due to that very mockery you have 'mutilated' yourself, and wanted to and did actually mutilate others also in various ways. You went to Madhupur twice, once from the Ashram, and the next time, from Patna—to be able to see what your *sva-bhāva* [own nature] was—and this you have indeed been able to do—and to earn the capacity to proceed [in life] on that basis, and then, thus proceeding, to try to free yourself from your 'biological impulses'. Now read what was written to you at the time of the A—— affair in your Madhupur life. Give up the mockery of denying yourself.

... ...

P.

Prasad, 6 Baisakh, 54
[20.4.1947]

Blessings.

There is no manliness in running away from yourself by denying life. To hope to attain *śivatva* [higher self] by clinging to *jīvatva* [lower self] is like hoping to pluck flowers from the sky : it is false and a mere mockery.

'When I take pride in me
I simply degrade myself,
Circling around my own self thus I
Get lost in the wilderness every moment ;
Bend my head, O my lord,
Below the dust of your feet.' [2]

The pride that gets hurt after a shock is received does not let one feel compelled to find out the cause of the shock and to drive away its potential from within the self: hence the false pride.

The unreal compulsion to break yourself loose and to do something spectacular has been goading you on all along. It is good to test what you consider to be the truth ; without this, *nirveda* [disillusionment] will remain out of your reach. Unless you are free from all that is false, you won't get strength to tread on the razor-sharp path of truth. May you perceive and understand this truth : that there is a difference between what is really good and what is [just] pleasurable to you.

... ...

Prajnanpad

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... ...

Prajnanpad

Prasad, 11 Asvin 55
[27.9.1948]

Blessings.

Before launching upon an action you should coolly deliberate upon the ways and means as well as the risks and dangers—both favourable and unfavourable aspects. When you decided in favour of those arrangements at that time you surely did so after due deliberation. Of course there is time still [to change it]; you may reconsider it. For the time-being, try to evaluate the situation and the conditions that obtain there as also how you could adjust to them, and then go ahead : you may indeed make certain alterations, if needed, even after you have plunged into action.

The bond of false pride and conceit must be broken : if you could move even a step forward accepting yourself, that in itself would be an invaluable achievement in life. Turn the eye from all that lies outside you to your internal self, and, having done so, try to take your step in the light of the insight thus gained : there is no greater support than one's own self, and this alone is *sahaja* [natural] *sādhanā*—accepting oneself.

... ...

Prajnanpad

Prasad, 4 Baisakh, 1356
[17.4.1949]

Blessings.

It is all *saṃsāra*, all in a flux—nothing stays in the same state, nothing remains the same. Whatever the situation you find yourself in at a given moment, it is there only because it has some connection with you and belongs positively to you : may you keep to the *sādhanā* of constantly meditating upon this truth within your self. May your *cāitanya* [consciousness] be *nirmala* [pure and spotless].*......

Prajnanpad

Prasad, 11 Asharh, 56
[25.6.1949]

Blessings.

... ...

The body is indeed *bhogāyatana* [abode of *bhoga*] : the favourable and the unfavourable are both equally *bhoga*. No question arises in the mind when something favourable occurs ; why then

* Nirmal Chaitanya is also the name of the person to whom the letter has been written.

should it arise when something unfavourable happens? There is no logic in discriminating between the two. Accept naturally and with an unperturbed mind whatever *bhoga* you are to go through.

Prajnanpad

Prasad, 25 Bhadra, 57
[11.9.1950]

Blessings.

... ...

What the mind accepts **naturally**—is correct action indeed.

Of course there is a limit upto which an individual can exert, but who would determine the limit of that 'limit'? There are indeed many natural upheavals (such as earthquake and floods) over which man has no control, but there are many other things (like attraction, anger, etc.) which could certainly be controlled by him. With the help of the sciences, an individual does conquer them. Undoubtedly an action depends upon the means; a single individual is certainly incapable of accomplishing everything alone, but the individual does not comprise merely his physical

body of blood and flesh. The mental and spiritual forces located in this gross physical body are limitless. Indeed all the small and great deeds depend upon the way in which that limitless energy manifests itself through a certain individual. All this depends upon when and in what ways the limitless force lying dormant within an individual manifests itself.

... ...

Something is accomplished only when the determination behind it is 'firm and steady', as has been stated above in the context of the 'individual'. Whichever the path and whichever the sphere, it is this firm and enduring determination that brings success. You may have been told even before, that an action comprises three parts :

The nature of action—'the what of it.'
The purpose of action—'the why of it.'
The means of action—'the how of it.'

The first two are indeed the most powerful ones, especially the 'purpose'. 'Why to go in for the action ? What purpose of mine would it serve ; and what do I gain or lose by not going in for it ?' If the purpose be really very strong, the mighty force generated by it becomes invincible, and, further, if before launching upon the action you have a clear conception of the true nature of the action [contemplated] and if the mighty force that has been generated by the purpose has for its source this clear conception, then success is inevitable. Try therefore to have a vivid realization of these two : 'what' and 'why' : the 'how' will then,

matically, become easy and natural.

Of course it takes time to build a strong
l firm mind.

Prajnanpad

Prasad, 8 Kartik, 57
[25.10.1950]

Blessings.

You will have to put up with the [condi-
tion of the] body in which it is. Be careful as far
as possible. Let the body go through its *bhoga*
[acceptance of the condition in which it is]; try to
keep the mind established in truth. You are not
the body ; the body belongs to you : why then
shall the body overpower your 'I' ? Now look, you
call the body as 'yours', but is there [really] any
thing like 'my body' ? From the time it was co
ceived in the womb up till now what great tran
formations has it undergone ; how many bod
had emerged and then had vanished ? If you h
a photograph of the little baby [that you we
could you find any resemblance between that
the body that you have today ? Let the ince
physical and mental flow of *saṃsāra* go on ; s
keep witnessing this—remaining steady, co
collected.

Prasad, 24.7.60
[10.11.1953]

Blessings.

"Fear of going against *saṃskāra* [fixed trends] that assails the gross body and mind also acts on the finer [aspects of the] mind"—this of course is true. Take it easy; be natural and spontaneous: accept the innate truth in a natural manner and act to the best of your capacity under the circumstances in which you are; the first and foremost thing is to accept with ease what is natural and normal. Don't say 'no' to it for that would make it shrink and would scare it and finally suppress it.

'Say to the mind today—
Accept the truth naturally
As it comes—good or bad!'[3]

P.

Prasad, 19 Bhadra, 61
[4.9.1954]

Blessings.

Well, if you keep your eyes fixed on the result alone and don't keep in view your present

circumstances as well as the efforts that you are normally expected to make to first get out of them, or, in other words, if you don't give thought to 'moving forward'—that very sense of 'frustration' and the feeling of 'how long more?' would re-appear, leaving you dejected and confused. Life is nothing but mobility—only moving on and on. Fixity is not in the nature of life.

Whither am I going,

And, where do I happen to be now.

You have to keep both these in mind always. Of these two, 'whither am I going' is merely for being kept before the mind's eyes, while 'where do I happen to be now' is to be the starting point for action : action cannot but start from 'where I happen to be now' towards 'whither am I going'. You can't feel frustrated if only you can feel that 'I have done all indeed that lay in my power to do.'

An action that **just happens** is carried out just [mechanically]—unperceived by the mind. You must **act deliberately.** You must see what is happening, as also, 'why' it is happening : this is what you have to be constantly aware of. Along with the heart and its impulses, you possess an intellect as well : an impulse of the heart tends to overshadow the present by the *saṃskāra* [residue] of the past ; it is for the 'intellect' to be on guard so that the present is not overpowered by the past, and the 'action' moves on with it in an endeavour to adhere to the present. There is no 'action' without a corresponding 'cause' : whatever is **happening** has a 'cause' behind it. You will have to seek the cause of the action of today in the present alone : if it is not found in the present

you will have to take it that the past has overshadowed the present. It will then become necessary to shatter the network of illusion woven by the past and to make every effort to [come back to, and] remain in the present.

P.

An action is annihilated only after you remove the 'cause'.

doesn't refer to something done in the past as 'am doing': that is referred to as 'have done' or 'had done'. One refers to the future in terms of 'shall do'. But the doing actually takes place 'now and here'. Life has its existence in 'now and here'. Whenever, therefore, there appears in you some emotion or idea, you will have to find out where its 'cause' lies. [It lies] 'now and here' indeed. And whatever you have to do in that case will have to be done 'now and here'! Getting anxious and thinking about money? Are you doing so 'now and here'? What are the circumstances that prevail 'now and here'? You can do only that which lies within your power. Finished! Why should you get worried about what lies in the past or in the future? There is nothing that could be done now! What is 'thinking' for? For taking some action. When and where are you to act? Now and here, indeed! What is the nature of 'thinking' that is not done with the sole purpose of taking some step? What is its consequence? Simply floating in the air and roaming about in the world of fancies which can produce no result, though it does produce result, viz., it fritters away your time and energy to no purpose. Anxiety about money?—What is it that you could do now? Only make efforts to get money; but if there is no avenue open just now, you have surely to manage with only what you have now! That would keep your mind steady. If you are assailed by thoughts of the past or the future, you will have to ask yourself: 'Where am I'? I am not, 'now and here', the child who existed in the past; nor am I concerned

at all *with what lies in the future!* What am I 'now and here'? —Indeed, 'I am' this! Here I am, and, this 'now and here' alone shall, therefore, prevail! Otherwise, 'I' cease to exist now, in the present: that would only mean that what exists *now is [merely] the same little child* of the past! Have a look at yourself as well as at all that lies around you: do you find that little child anywhere here? Then? If that little child alone had its existence here, the implication would be that this *'I' has no existence! Does your 'I' exist or not?* What a mockery! 'Of course I do exist here. My action will be in keeping with the condition and the circumstances in which I happen to be,' isn't it? There is a rose in your room. But how is it *that it doesn't give out any fragrance? What is* the matter? —It is a rose only in appearance; actually it is not a rose: it is a paper-rose! There is a cat there: a rat is running about right under its nose, and the cat doesn't move at all? What *is the matter? Is it really a cat? It is an earthen* cat, not a real one. If 'you exist' but the state and the condition in which you exist don't find any expression, what would that indicate? 'Do you exist at all'? Isn't that a mere appearance? *In fact it is a mere void, a deception!* For that *duration you were dead.* You had committed suicide! Is it in keeping with your dignity, with your *ahaṅkāra* [pride]? 'Here I am' and 'I am something'! But when? Have you not turned *yourself into 'nothing'?* Existing without really existing? —What does this mean? And this 'existing without existing' is what *māyā* implies. A covering, a veil—that has covered you up. Who

is it that covered you up? That very child of your early existence. The *māyā* working in you had its origin right there!—Well, now speak out: "no, no, 'that' is not here now; I do exist—now and here!"

... ...

P.

Prasad, 28.6.61
[12.10.1954]

Blessings.

(1) Rabindranath acquired no academic degrees; nor did he even go to a school. What after all is a degree?—merely a market value! It is only for once that people are deceived and buy a sub-standard article from a famous shop for a higher price. An article is what 'that article' is: merely putting a [higher] price tag on it doesn't make it more valuable.

(2) Who has asked you to 'shepherd these cattle'*? Give it up. 'But'—that but indeed!—how to carry on [without this]? 'Again half-inclined'—So? Why deceive yourself? What is, alone is!

* A reference to the 'dull boys' of the school I had started.

(3) The childishness of the past and the fantasy of becoming a 'great man' in the future—**none of these** exist **now.** What is is only that which **exists now.** What exists exists. **When you are not out of it now**—what then? So, what is **now ?** What exists, exists now ; even to say, 'well, let it be so'—is also meaningless ; as though there is or could be **something** else even **worse** than this. But where ? What exists exists : there is nothing else now : the question of something being better or worse doesn't arise at all. 'The sun rises in the morning'—this is so. You can't make the sun appear in the sky now even if you move heaven and earth in your efforts to do so. Now, therefore, this is it—do you understand ! To think of anything else is futile, is madness ! It is like thinking of a barren woman going through labour pains !

(4)-(5) **'Shall have to** bring about' ? Why 'shall have' ? Thinking **now** about 'shall have to' ? What does this mean ? **What** could you think about **now ?** Whenever you think, you need a reference point, a topic and a basis for that. You **now** have a right over that reference, over the object or the basis which exists **now ;** you are in a position to **do** something **now** only in respect of that : what **was** is not here **now ; what will be** is not here **now** [either]. Then ? What could your thinking about them **now** mean ? Can you cook the curry **now** from vegetables that you **had in the past** or from those which you would be fetching **later ?** Won't one laugh at this ? Isn't it absurd ? It would surely be called a miracle on your part if you **could** cook the curry today with the vegetables that are not there at all ! Thus a man who

speaks in terms of 'shall have to bring about' doesn't 'bring about' at all. It's mere mockery and no heroic feat at all ! So ? The truth is to declare : 'am to bring about stability, peace and bliss.' Through what ? Through only that which exists **now and here.** This, then, is the way to act upon : 'now, here, I am this'. If there be something like a **coming moment,** you will have to bring that **now and here ;** then alone would your **action** be meaningful. So ? He who realizes through experience, 'now, here, I am this', remains that indeed all the time. 'Pay in cash **today,** credit **tomorrow' ?** Does that 'tomorrow' ever come to him ? It is a stupid customer indeed who is taken in. The **now** is turned into **eternity**—permanency. An inferior or superior job is a mere fancy of the mind. He who does not exist in a state of bliss now, will never do so. What is this 'shall have' indeed ?

What is that which is described as 'stable joy' ? One who is stable at the present moment is stable for ever. One who is not stable now, in the life lived at this very moment, will never acquire stability. *Sahaja* [natural] *sādhanā* for everlasting stability implies : having stability right now, in this very situation—the reason being, that 'now' is 'now' ; the situation now is what it is. To **become something different** now from that condition ?—[you ask.] False, false, false, absurd ! Committing suicide ! The root of 'I-am-forever' lies in experiencing now completely that 'I exist now'. So, eternity lies **within the grasp of your hand** —now.

(6) The [attainment of] goal must start

with **action right now.** See (4)-(5) above.

... ...

P.

Prasad, 28.10.1954

Blessings.

Karma-tyāgī is one who thinks that he is renouncing or has renounced [action]. What does this mean ? 'He' and *karma* [action] are two different things ; for him *karma* has a meaning and significance—which shows that he feels the existence of *karma*. He is tied up with *karma* : that is why the question of *tyāga* [renunciation] arises ; by renouncing it he wants to get on to something else !! For him, therefore, there exist **many things besides his own self:** [this is] *moha* [delusion], *moha* alone, [nothing but] *moha* ! And therefore it is not true that 'he is in a state of *samādhi* [spiritual trance] [based on] eternal direct experience'. He indeed discriminates between 'one thing' and 'another'—one of which is to be 'acquired' and the other to be 'renounced'. But he who doesn't consider one action as 'acceptable' and another as 'rejectable', is beyond action. For instance, a wayfarer takes shelter in a house at

dusk : he just resides in the house but doesn't consider the 'house' to be 'his' ; he then moves on to another house which tco does not belong to him. He is not attached to any house : he is **homeless.** He is eternally homeless. Whatever action comes to him at a given moment is accepted by him at the time ; when finished, that is left behind him : when some other action appears before him, he takes up that also. But no action belongs to him : he remains eternally established within his self. This is *sahaja samādhi* [spontaneous trance].

'When and where you happen to be, you are simply then and there.' There is no bond then that binds the 'former' with the 'latter' : no memory of 'former' [days] overshadows the 'latter' [days]. [He who has attained this state is] eternally free : **nothing outside belongs to him.**

'Indeed my every moment is a *parikramā* * ;
And whatever I do is a *pūjā* [worship].' [4]

—*Parikramā* ? In a temple ? Only at a single place ?—No ; wherever I go, wherever I move, that itself is *parikramā*. And whatever I do is worship ! Where is [there any scope for] the emergence of mind ?

P.

* Ritual of walking around a deity in a temple.

Asarh 62
[July 1955]

Accepting oneself is one's main prop. It is 'I' [in the form of] 'what I happen to be' that acts. So, it is a falsity to hope for more than what is 'now and here'. After the action is over—of course, before launching on it, you would have considered in a natural way what its purpose was—you should be in a position to say to yourself: "What lay in my power to do 'now and here' I have indeed done; it was not at all possible for me to do more." These experiences from moment to moment constitute the only sustenance and support in your life's journey: a support that is sure and dependable as well as based in your own self. You must keep this point always in your mind. Life consists only in moving ahead ⟶ moving ahead ⟶ moving ahead. The past is past [and no more]; you can't carry it over to the present: 'Now here I am *this!*'

P.

Prasad, 5 Agrahayan, 63
[21.11.1956]

Blessings.

There is a truth which is natural: it IS, it is fixed. There is another truth which has been

created by man or society : the latter comes into **existence ;** it changes according to the place, time and person ; it changes according to the changes in circumstances ; it constantly keeps changing. The fallacy of people's thinking lies in the fact that they tend to accept the 'truth' or *saṃskāra* of their own making as 'the truth', and would rather completely disregard the natural truth. This is what may be called 'intellectual illusion'. Another illusion created by the intellect is that it begins to consider what is **general and common** as **natural.** What is it that is [in reality] natural ? [It is] only that which **happens, has been happening,** and which **cannot but happen** in the future also. What happens **generally** too is natural, of course, but that which occasionally happens in a different form, is also natural. Naturalness is the indisputable and incontrovertible law. What is general is only general : that happens generally and often ; and yet that is not the law ; for instance, a stem of a vegetable plant generally bears only one fruit, but it is not unusual for it to bear four fruits, which too is natural. Generally of course there are only males and females, but there also happen to be neuters [or eunuchs]—individuals who look like females from the outside, have breasts also, but with no uteruses and ovaries—but this too is according to nature's law, though not a general occurence. Similarly, sexual desire is natural. As long as you conceive of yourself as a separate and distinct individual, there will be hunger, sleep, fear, and sex. *Kāma* [sexual desire] denotes that 'I am separate', and therefore, 'all others outside,

are separate' also : this connection between 'me' and what lies '*outside me*', as well as, an attraction between the two—is what is called *kāma*. As long as one conceives oneself as a male, one is bound to have an attraction for a female. Attraction for woman or sexual desire is absent only when one ceases to conceive of oneself as 'man'. This is the law, this is the truth ! This is 'biological' instinct. In man, over and above this biological instinct, many complexes in the form of unfulfilled desires produced by various childhood impressions and influences are also stored up in course of time.—And, then, there are other superimpositions in the form of assumptions such as *brahmacārī*, *sannyāsī*, *paṇḍita* [a learned person], etc., which further keep adding to these knots. All these are just 'new comers' [or intruders]. All these derive their strength from that biological source itself. To suppress it, to say 'no' to it leads to nothing but mockery : it exists and will indeed go on exerting its influence. You will have to 'conquer' it ! But **first of all** you will have to take cognizance of the fact that **it is** there and accept it ; after that you will have to find out how to conquer it. Isn't it *so*?—This *struggle* alone is the genuine struggle.

That which you want to escape from will always pursue you : face it openly, accept it ; then alone will you be acting in consonance with truth. Can truth be achieved by clinging to untruth ? **You have to be** ; not to assume.

P.

Prasad, 1 Pausa, 1363
[16.12.1956]

Blessings.

... ...

Nature indeed is the playground of both the 'general' and the 'particular'. In a general way you are an individual, a person, and a man; also in a 'particular' way you are **the** individual, **the** person and **the** man, [for] you were born as a particular entity—as a particular consequence of a particular situation. **All emotions and impulses are general,** and therefore natural: they are the rule. And, being the particular, you find those emotions and impulses in you taking **particular forms. For you** these **particular forms** alone appear **as the rule or the truth:** and this is how you delude yourself. It is the **general** alone that is true: the particular simply superimposes itself over that.

(1) The 'society' **had its existence** outside; it has established itself in you after making its entry in the form of *saṃskāra*. Even though there may be no society [for you] **externally,** it **exists for you** [internally].

(2) The experience that 'I have really been able to accomplish [this]'—is what is called *ānanda* [joy]. The feeling that is produced by experiencing *ātma-śakti* [self-power] alone is *ānanda*. To put it in another form: *Ānanda* is the feeling experienced through overcoming the hurdles. To be able to realize this *ānanda* at the very outset is surely of supreme importance—this feeling that **'I' am someone indeed!** [When you] superimpose

'something else' over that, then there is 'no me' any longer—I am finished!

(3) In the incessant flow of change, there successively emerge [various] states and stages before they attain their final maturity. A bud finds its gradual fulfilment in the blossom ; a seed finds its gradual fulfilment in the unripe fruit ; and it is that again which finds its gradual fulfilment in the ripe fruit.

P.

'Fear' appears only when the 'particular' doesn't want to accept the 'general' !!

What, then, is **the characteristic of fear ?**

Ashram, 5.5.1958

Blessings

" 'Everyone will have to leave [this world] one day, and that is what they are doing too': between the lack of firm conviction of this feeling, and the imprint left [on the mind] by the sense of helplessness of the past—which of these two holds sway on the mind more effectively ?" [you ask.] The 'sense of helplessness' is indeed there ; this has been working in the form of a long-standing habit : and the feeling—that all is changing, that

everything is coming as well as going—is in the process of [continuous] formation. Even so, the former sense is strong and is still in existence : in comparison with the latter, it is more powerful because the other one is merely in the process of formation. Weakening of the former and strengthening of the latter should certainly be the form of your *sādhanā*.

Trip to Kashmir ? To consider a 'borrowed' opinion as 'wrong' from the very outset is itself wrong. The realization that everything is of **no essence** has to come through your own experience : then the mind will have **no inclination towards** [that] ; there will be no attraction then—[you will then have the feeling that] this only is the truth ! This is how you come to *vairāgya* [detachment]. Otherwise, the inclination towards *rāga* [attachment] will remain inside you, and you will go on disapproving it from the outside. That would merely make your mind vacillate between the two and produce fear. That is why there is only fear as long as there is attachment.

'*Vairāgyamevābhayam*' [5]

'He alone is brave, he indeed is steady
and calm—
Whose mind sways not in the presence
of the desired object !' [6]

I want, I want, I want : this wanting **has to go.** No kind of disapproval : only a sense of natural ease. Why don't you make a trip to Kashmir ? Go and see the colourful variety ; experiencing of this rich variety is the foundation of *adhyātma*.

P.

Ashram, 8.5.1958.

Blessings.

"There is surely no limit to 'I want', 'I want'." That there is no limit you will have to discover and realize [from experience]; life becomes a mockery if your principles are based on something borrowed, as also, if 'I want' remains within: this produces nothing but a tug of war between the two. "But it is necessary to satisfy **to some extent** this wanting—till nothing more is wanted." What is the limit of this **'to some extent'**?—when you would **want no more**!

... ...

P.

Prasad, 17.6.1958

Blessings.

To assimilate this variety and diversity is man's first task. For breaking away from the petty confines of the belief that everything would happen according to the individual's own wishes, the first requisite is: to see; only to see that it is not only this or he/she who is there, but there are others as well—manifesting themselves through the in-

numerable forms of the vast variety [that this world is]: it is this **seeing** that **frees man from** his pettiness and enables him to attain a magnificent status, thus making the way to merge with all easy; it is then that he feels that all indeed are incorporated within him.

Secondly, what bold defiance man has shown and is still showing in conquering the outer nature; he has as though put his very life at stake in order to overcome every type of hurdle: how ceaseless and bold his courage! Only when this seeing becomes spontaneous is the discovery made that the root of this limitless power lies in man himself—the very embodiment of that [power]; and, yet, it is this very man who is wandering about like a beggar—[clinging to] his petty pleasures and sorrows, his petty sense of honour and shame! And it is then indeed that there arises within him the joy of conquering his inner nature.

P.

Ashram, 26 Magh, 1365
[9.2.1959]

Blessings.

Indeed you have understood the process correctly. The power that produces harmony bet-

ween *jñāna-śakti* [power of knowledge], *icchā-śakti* [power of desires] and *kriyā-śakti* [power of action], or makes the three converge on one single point is what is called your 'I' or *ahaṅkāra*. When these three powers are in a natural harmony with each other, *ahaṅkāra* too then acquires spontaneity: if this is not so, everything fails. When *icchā-śakti* or emotions remain unsatisfied and repressed, *jñāna-śakti* also remains weak, and action is thereby turned into a mockery. So—first of all, you will have to free the repressed emotion from its bondage; after this you will have to bring about a harmony between it and the intellect which is based on truth: then alone will the *kriyā-śakti* find its natural outlet. The past, being unsatisfied, keeps the present in its grips. When emotion rooted in the past is freed from its bondage, you will have to apply your intelligence to show to yourself that 'past' is past and over, that it is no more the present: mother alone was mother, Uma is not mother; you are not mother's baby now—you are what you are now and here. When the emotion and the intellect are thus brought into harmony, *ahaṅkāra* would be normalised—the feeling of 'torpidity and stupor' would be weakened. You have only to do this little indeed: to bother about how long will this take is only to think of the future **What is is now**; 'will' is not applicable to the present: and you know, **action** is to take place '**right now.**' To go on doing. this indeed is the sign of a *brahmacārī*: an eternal Present. Not to remain imprisoned within the bounds of Time: it is only the Past that creates Future! The bondage of Time is the

bondage of the Past. He alone is free who is not tied to the Past. The Past≈*bhūta* [the ghost] * ! [It is like] being overpowered by the 'ghost' [the past].

P.

Ashram, 6.3.1959

Blessings.

... ...

It is the emergence of self-power that is called *ānanda*. The feeling that I have accomplished, that I have achieved, does not depend upon the outside, it depends entirely upon one's conquering what is outside after overcoming the outer hurdles: [and] this again depends upon self-power. And this experiencing of victory is what is called *ānanda*. This feeling of joy is the root of self-confidence. And this self-confidence is the foundation of being *ātmastha*.

The bondage of emotion within is the only bondage. Emotion is vanquished when it is given complete [and uninhibited] expression: this is

* The Sanskrit word *bhūta* carries both the meanings; the past and the ghost.

called *mukti* [freedom]. There is no mental depression, therefore, when one gives an outlet to emotions: in fact this is the very basis of *mukti*. Open yourself, do open up.

P.

March 1959

Blessings.

The principal ways of attaining knowledge are—travelling as well as keeping company with and being in close proximity to wise men. An individual tends to consider the **bondage** of his own petty distinctive traits to be true and real for everybody. [He assumes that] all others are as 'I am'! He cannot see the vast variety of infinite forms outside. When you take to travelling, it becomes easy for you not only to break this petty bondage and to conceive of the indivisible and limitless variety as the reality, but also easily accomplish the *sādhanā* [practice] of expanding yourself. After that what remains for you is merely to experience this unlimited diversity in action and to assimilate it all in yourself and thereby become *ātmastha*. First is the petty [self] ⟶ then, the limitless. ⟶ When you assimilate within you what is limitless, you attain *brahmatva* and get established in *brahma* [the Absolute]. Wide travelling is, there-

fore, very helpful—provided this attitude is kept intact while travelling. If not, it is reduced to futile wandering about.

svārtha-parārtha-paramārtha.

[Self interest—others' interest—supreme interest].

Prajnanpad

Ashram, 1 Baisakh, 1366
[15.4.1959]

Blessings.

The stream of *saṃsāra* flows inexorably and steadily : there is nothing that can check its flow. All remains favourable to you only if you move with this stream, or, this circle ; if you don't do so, everything will end in a mockery. Steadiness is achieved only by accepting each and every condition and situation at all times and places. It is the agony and sense of helplessness which were felt in the past, and the pressure of the same old past, that prevent you from being in the truth. Act only according to your capacity : to bring any other standard into consideration is futile.

... ...

P.

Prasad, 25.8.1959

Blessings.

All [that appears to exist] is a mere flow of the stream of cause and effect. The nature of the 'cause' at a given moment determines the nature of the 'action' [that follows]. The happening [of today] is the consequence of its 'cause' in the past. This is 'happening' now ; that 'will happen' later on. It is meaningless, therefore, to consider the **later on** or the future **now.** How can you speak **now** about what has **not yet happened ?** Where indeed then lies the basis for speaking anything? What indeed could constitute the **substance** of what you speak, and what could there be to **fear** about ? About what is not ? A mockery indeed ! The 'past' is different from the 'future'. How can that which happened in the past happen in the future also ? Will the two become one ? All indeed is changing : It is what it is, 'then' is not 'now', the question of 'later on' doesn't arise at all.

A repressed emotion is the only 'blemish'. When the repressed emotion is released the blemish too is wiped out ; the little that still remains as a result of the habit that had formed is also removed by deliberation. That is why both processes are to go on simultaneously : getting free from emotion and deliberation.

Only accept yourself : what lies in the present alone is for the present ; what lies beyond is to come later. When you move forward, your eyes look beyond and forward but the feet that move onwards leave behind the place where they

stood : this is what happens when taking a step forward.

When the desire to create gets satisfied and fulfilled, the energy that underlay that desire for external objects turns inside and becomes *ātmastha*. Let it have a free outlet ; let it function ; let it find full satisfaction and thus exhaust itself : you are only to proceed ever vigilantly. This is your only task.

P.

Prasad, 15.9.1959

Blessings.

(1) 'Doing', 'happening'—are ever present : what do all these imply ? That there could never be anything different from or contrary to this 'doing' : that 'doing' = had done, am doing, shall do. Happens = had happened, is happening, shall happen. —This 'doing' or 'happening' won't change. Now, 'this happens with me' : what does this mean ? That this 'happening' will not undergo any change. 'This is how I do' : what does this imply ? —That this 'doing' will never change, that there is no change. [But just consider :] will this 'doing' or 'happening' be applicable to the future

also? Will there be no change in this? Is this truth, or untruth? [This is] simply binding yourself down, —[this is] blocking up all the ways to progress: [this implies that] what is now will remain so in the future too! 'It is beyond me' = it will remain beyond me. 'It happens' denotes the law of nature: the law for a man is—'it happened, it is happening, it will happen!' So, at what point does life exist? **Now, here.** It is indeed within my knowledge that it 'had happened': this has its existence in the memory. And, it 'is happening' [is also known]. But whether it 'will happen' or not is not known. Then? To say that [it] happens [so], is meaningless. I 'had done', I 'am doing' ⟶ only thus far [can you go]. It *'had happened' so, it 'is happening' so ⟶ only* thus far.

(2) No single condition lasts, nor will it last. Hence, 'now and here I am only this' ⟶ this is the formula for the pattern of behaviour—the truthful behaviour. When this pattern of behaviour is set, when this feeling is assimilated and made your own, you are [stabilised] in the everlasting Present.

Prasad, 28.7.66
[15.11.1959]

Blessings.

... ...

He who takes to the path of awakening his *ātma-śakti*, [seeks to] know *ātmā* or his own self, seeks only within himself the 'cause' of every re-action that is produced in him by an outside agency. For the time-being, this should suffice.

P.

Ashram, 30.11.1959

Blessings.

Truth is very simple and easy, but is also as difficult and cruel.

No emotion is generated in one who remains in truth : while seeing 'what is' as it is no emotion appears ; emotion appears only when 'what is' is not seen as 'that', but is, instead, seen as something else. Emotion is untrue, false, base-less : feelings of pity and tenderness, affection and *mamatā* [mineness], *prema ?* [love], *kāma* [lust] and *prīti* [fondness]—all these result from false seeing. *Mamatā* ⟶ to think one as my own, to connect

'something' or 'someone' with me: this is what generates emotion. ⟶ the two are separate.

Now the emotion is **in existence**: it is true for **this moment.**

An emotionless state just IS: everlasting truth!

Accept the emotion first: I 'am' now here — I shall go **there.** When the position or location of 'there' is definite and clear before you and its need is firmly felt, then alone will you move forward, ⟶ from where? From where you now are. The emotion exists now, it has come into being: if it has **come,** it will surely go away. What comes goes away. Why did it come? What is the 'cause'? Having found that out, when you remove the 'cause', the action [or effect] will also be removed: then will emerge the everlasting truth. He who is deluded by *moha* remains intoxicated with the shifting charms of the tricky and elusive emotions. The *satya-sādhaka* [seeker of truth] deliberately and knowingly has *bhoga* [enjoyment] of his urges and desires and thereby becomes free: it is necessary to have a clear conception of who is a true *guru* [spiritual guide] and who is a true *śiṣya* [disciple]. —What do you want, why do you want it?

P.

Do you wish to keep clinging to just a flimsy love and affection, and keep away from Swamiji? Don't you wish to have a dip into the unfathomable, bottomless ocean of Swamiji's love and be one with him?

Ashram, 11.12.1959

Blessings.

It is not only your ego that revolted at the hurt you felt after receiving from here the letter that was sent before the last one : actually, it was your grievance against your mother—so sharp and definite—which was transferred here. But this transference is almost always there : that is why you put forward the example of the emotional relationship existing between Dilipkumar and Arvind as *guru* and *śiṣya* and referred to 'affectionate blessings !!' It was because of this that you were asked to see 'what is it that you want, and what for ?'—so that you might be able to get at it without any ambiguity. Did you want to be completely carried away by emotions, or to free yourself from them ? See the whole context of *premasāgara* [ocean of love] : the difference between *kāma* and *prema*. 'There is a vast difference between *kāma* and *prema* !' *

Yes, the past alone is the bondage. It keeps the present in its grip. It manifests itself in three ways : through emotion, through intellect and through action. One becomes incapable of seeing and experiencing what exists 'here' and 'now' and of acting appropriately : that very 'then', or what was there in the past, covers it up. If the deceptive mockery of 'I of the past am now here' gets hold of one, it is not possible to remain 'I-am-I', and what 'I am now and here'. This is what one has to be free from. Non-fulfilment alone is the

* A common saying.

cause of that bondage. The past, being unfulfilled, has entrenched itself. ⟶ This is the point from where the journey starts: to get free from the 'I' of 'that time' and to come to the 'I' of the present !! This is what acceptance really means.

'Acceptance': this is the only weapon indeed—so easy but so difficult; either it will destroy [the hurdles that come in its way] and take you forward, or it will destroy you. *Māyā* is nothing but the paradox of non-acceptance.

P.

Ashram, 8.1.1960

Blessings.

Accept at the very outset, and deriving strength therefrom remain ever-awake: whatever may happen, you must become aware of it all. This 'awareness' will enable you to know what happens **now and here,** in the present, and discover whether the action and reaction pertaining to that are or are not in accordance with it [the present]: find out the connection between the action and its cause; then try to remove the cause. If the cause of the present happening does not fit in with the present, then the 'cause' lies in the depths of the mind: those [depths] alone are

the source of the mind. Find it out and annihilate the emotion pertaining to it. Thus alone can all the three activities be taken up simultaneously :

Annihilation of the mind—through destruction of the unfulfilled and repressed emotions,

Annihilation of desires—through appropriate *bhoga* of the desires that appear in the conscious mind,

Vijñāna or *tattvajñāna*—[knowledge of Reality]: what outlook to adopt in life and on what basis ?

(1) Whatever happens happens : be 'prepared' for everything.	1) Everything is *anitya* =(*a*+*nitya*)
⟶ What is meant by 'not prepared' ?	=Opposite to what is *nitya* [eternal] =perpetual inconstancy =All is moving ; change.
(2) I am I—	2) ⟶ All is *anātma* (*a*+*ātma*) =Opposed to self. =All are different, all are separate. So, there can be no comparison.

vāsanākṣayavijñānamanonāśah mahāmate,
samakālam cirābhyastāḥ bhavanti sukhadā matā.[7]

Vāsanākṣaya [termination of desire], *vijñāna* [complete knowledge] and *manonāśa* [annihilation of the mind], practised together regularly, produce happiness.

P.

April 1964

... ...

[Now] regarding someone to assist you in your work !

[It all depends upon] the nature of that work : first of all you will have to **find out** what kind of a man the person in view is and if he is suitable for the job.

(2) The next step is to have a clear understanding with him about the work he will be required to do and what you expect of him ; let him also consider and tell you if he would be up to it.

⟶ And then **go into action** : from **the very outset** your outlook should be ⟶ he is a separate entity, he has his own ego. You have to

proceed in a way that his ego is not only not hurt but also that it is gratified !

There may, of course, be mistakes. **Never forget** that everyone acts according to his own wish ; no one will be able to completely satisfy you. This is an unalterable fact. If the work doesn't satisfy you, you are of course entitled to ask for the reason : he is expected to keep to the contract ; you may even have to **ask for** his explanation a few times, but if that doesn't work, you will have to find out where actually the fault lay—was it in your way of asking for the explanation, or, in his not understanding you properly ? Find this out and act suitably. Ultimately, however, if this too fails, dispense with his services and make other arrangements. This indeed is the foundation of every kind of dealing with others : to have, as far as possible, a clear understanding of the *svabhāva* [nature and temperament] as well as the intellectual and emotional disposition of the other person, and then to proceed accordingly. He is he, he is not 'me'.

To comprehend *dvaita* [duality] as *dvaita ?* Another person is just an other person, and not any other particular person ; he is only he and can't be compared with any one else. He is, consequently, only he ; he is *kevala* [the only one] ; not some other,—not *dvaita* ⟶ he is *advaita* [non-duality].

When you want something to be done according to your wish or demand, who is it that you take into consideration—the other one, or **your own self ?** So, you didn't keep the other in mind at all !! And yet, the **other person is none**

but the other ! ⟶*dvaita !*

When you don't expect, your heart surely remains steady and unperturbed : But when you go into action ? ⟶

July 1964

'Dreaming' while 'awake' ?—[you ask.]— But what about dreaming while asleep ?—It is of course *satya* [reality] as is all else when you are awake. And so is it when you **wake up** from the 'dream' that you have while you are awake. What is *vairāgya ?* While one is awake, there is *rāga* ⟶ attraction, or desire to get attached. Why ? 'I', as something, and the 'object' outside—all these are in existence, all are real ; that is why there is attraction or repulsion between one another ⟶ love and hate ! What could, then, be the ground for an attraction ? **All indeed is 'in existence'** : 'I' and 'you' ; 'he', 'she' or 'it' and 'that' ! This is the way to think of *'asti'-tva* [being or existence]. This is what is called the state of 'being awake'. So long as you conceive of *'asti'-tva*, of 'something existing', you are in the state of being awake— and dream is the carrying over of what remains unsatisfied there. [The reality is that] **'I' am-in-existence, and 'you' and 'he', 'she' or 'it' are**

in existence.

Nothing 'is'; *saṃsāra* ⟶ moves on: what exists is only 'moving on'; the flow of change alone is in existence, even as the flow of a stream is. When this conception takes a firm root [within you], you will be freed of the illusion that 'something-is-in-existence', that something will remain. So, when nothing 'is', where indeed could there be any place for love and hate, or attraction and repulsion? Whom will you love or hate? From the intellectual standpoint, this realization is called *jñāna*, and, from the emotional standpoint, it is *vairāgya*.

How can there be any deviation in outwardly dealings? When one gets this realization or knowledge or *vairāgya* for the first time, the very conception of nothing being in existence stuns one and there is confusion in his 'outwardly dealings', thereby upsetting the whole pattern of behaviour. Gradually this knowledge or *vairāgya* ⟶ crystallizes in the form of *prajñāna*; the '**inside** and the **outside**' then do not remain **apart**, or, in other words, there remains no difference or clash between them: one doesn't then **view the 'other' from his 'own' point of view**; one appears **as** one actually is at all times and places; there remains no cause whatsoever for loving or hating anyone. There is no 'no' anywhere; there is '**yes**' in every situation. An eternal *asti* [is] ⟶ which has no connection with *nāsti* [is not]: A 'yes' without a 'no': no more does there occur any opposition to anyone at any time or in any situation. 'All' are there in their own respective majesty: all are *kevala* [**only; alone**]. Everyone-is-that. You are at ease.

This is what has been described as *turīya*. * Where, then, is there any ground for a deviation in outward dealings ?

January 1966

Sannyāsa [renunciation] is of two categories:

(1) *Vividiṣā* : while desiring to know.

(2) *Vidvat* : after the knowing.

During the process of *bhoga-kṣaya* [release through experiencing] when there comes the realization that the 'object' [of desire] is not the source of pleasure because none of the two—the object or the pleasure derived from it—is permanent, and when this realization produces restlessness in the heart, then alone does *sannyāsa* emerge : there is no attraction now for the external objects; instead, there arises a keen interest in finding out what the truth is, [in knowing] what it is that is everlasting ! ⟶ [This is called] *vividiṣā*.

In his last days, 'Swamiji' (Nirālamba Paramahaṃsa) addressed [*me in his letter*] as: *matsvarūpa* [my own self] Yogeshwar, † and at the

* The fourth state of the soul according to the Vedānta philosophy.

† The pre-Sannyāsa name of Swamiji was Yogeshwar Chattopadhyaya.

end of the letter wrote : *tvatsvarūpa* [your own self] Nirālamba. — When, after that, the question of the *geruā* * came up, he said : "your knowledge is now complete, you have indeed attained *ātmasthiti* [self-establishment] ; what need is there for the external [symbol of the] *geruā ?*"

[But] the close relations who are hurt at not finding their expectations fulfilled have got to realize that there is no scope for this any more : do you think that, in order to make them realize this, it is necessary to don the *geruā* and thus keep them away ?

Yes, then he conferred *vidvat sannyāsa* in the regular manner.

There are many indeed who make a request for this *geruā* of the *sannyāsa* to be conferred on them—one of them was Umapati Babu whom you may have met ; besides, an American girl approached [me] with this request a few days ago, and so too a German youth only some time back. The answer [given was] : Only after you deserve the *geruā* [will you get it]. The external is to come only after the internal. Otherwise it becomes mere show.

* The ochre robes of a Sannyāsī.

Baisakh 1372
[April 1966]

The use of words is but natural and unavoidable when you have to explain [by words of mouth] or in what is written in books. It is **mind** alone that brings about **'something is'** or, 'I am': this conception by the divided entity of the mind makes it impossible for it to **conceive** of anything other than this same divided entity: that is why mind conceives of such words as *brahma*, *ātmā* [Self], etc., in the form of **'is'**—or, as **'some entity.'** As though the three words—*brahma*, *ātmā* and *jagat* [world] are **'some'** specific objects like the brick, the tree or the stone, and then proceed to describe them! [It is like] an account of motherhood [given] by a barren woman!

'*Brahma* is true, *jagat* is false'—implies that the world is a thing [or an object], and this [object] *is false and changing*, whereas *brahma is* a thing [or an object], and is real;—this doesn't amount to anything. *Jagat* has also been said to be *sat* [real] as well as *asat* [unreal]: this too doesn't *mean anything*—because both *sat* and *asat* **cannot co-exist.** What is Reality? Only **that which one believes it to be.** Let one who looks upon the world as being real go on **doing so,** and prove: **yes, this is real.** Let him act and find out, after experimenting in this manner, if what he had thought to be real and stable is in fact so: is it really stable? If he then **finds**: no, it is not really stable, it **doesn't last,** it is **not permanent,** then alone will he realize: I had only **thought it to be real,** but now I **find**—no, no, no ⟶ it is unreal.

When Reality is **seen**, 'unreality', cannot retain its entity: when you **see** unreality, how can you discern 'reality' there? So, when there is no effort to **see**, but only to **think as one likes**, it results in the emergence of illusion. There is a **flow of change**: to see this is to see *jagat* ! **Nothing** is ⟶ [all is simply] **happening and moving** on.

[All this] starts with [the conception:] 'I' alone is Reality—'I am ; no one else is !'—That is why I don't recognize **anyone other than me.** —I **want to see** all in accordance with my wish— I **simply presume.** Freedom from this alone is *mukti*. What is the way ?

It is **only by seeing** : this 'I' ? Do I **alone** exist? Is no one or nothing else there ? Of course this is not so: when I speak of 'me' [it implies that] what is **outside** me also exists—you, he or she, this, that ! Eyes see the form, ears hear sounds, and so on and so forth : all these have their sources outside [me] indeed ! Then ? When I speak of 'I', [it implies that] there is also you, he, etc. ... ! If **I exist, he and you also** have his/your existence. If I **exclude you,** if I exclude **him or her, my 'I'** has no existence—none whatsoever, not at all ! So ? **You are ; he or she is.** I, you, he or she are all different, all separate. I am I, you are you, he is he, she is she. ⟶ This indeed is to be **tested and seen.** In what way ? By testing through eyes, ears, intellect, emotions, and actions indeed.

'I am' means that I expect [everything to be] **according to my wishes !** —Do expectations find their fulfilment ? Your heart is broken as a result of **not getting.** What to do then ? To see: **why** did I **not get ?** The **more** this 'seeing' **be-**

comes clear, *the more the taint of the 'I' will* be obliterated. [You will then realize that] I won't *get anything so long as this taint of the 'I'* is there: I shall get only when I acknowledge 'you'. Then alone will [the feeling that] 'one is as one is' arise. ......

Yes, **"not 'what will be', but 'what is now'. The destination is there !"** —This is the truth. What is the process? You are at Madhupur; Swamiji **is, of course, at** the Ashram. You **want to reach there.** ⟶ How to do this? What is the process? Just ask *[yourself] what is the way to* do this? The reply will come: I shall make the *journey by rail and bus and arrive* at the Ashram. That's true, of course, but what did you actually do? Did Swamiji exist, or, come into being [in the course of the journey]? **Or, was Swamiji all-along there?** Did you, **keeping yourself at Madhupur,** and, **only by thinking** in what shape the Ashram was, in what form Swamiji was, get there? No. What did you actually do? Briefly, only this: you just eliminated the distance, the gap, **the inter-space that existed between Madhupur** and **the Ashram.** Did you do anything else? So? To you all these were true and real: Madhupur, the train, the bus, the way; you *grasped what was true and real at the respective* stage—and each of them **turned into untruth** *at every subsequent stage! [Thus] the only truth* was the Ashram—**the truth of** truths!

Nothing whatsoever is untruth: what is in existence at the moment is the truth for that moment.

Accept only that: then alone will, in the

language used by you folk, **emerge the complete truth.**

From partial truth towards **complete** truth ! — Or, Truth ⟶ Truth ⟶ Truth, Truth ⟶ ⟶ ⟶ ⟶ The ultimate reservoir of the Truth ! There **is no such thing as untruth.** There are only [various degrees in] the **difference between 'is in existence' and 'is' : a mere trick played** by **Time !**

February, 1970

... ...

All that is indirectly taken from outside is incorporated within—mostly in conformity with the state of the 'mind'. When you speak of '*manolaya*', you mean the fading away of the mind, isn't it ? So, you achieve *manolaya* when the mind fades away. The beginning is made with the finding out and realization of what the 'mind' is and what is its activity. After this you will have to take cognizance of the actual state of **your mind** and then go through the *bhoga* [experience] of the same. ⟶ Thereafter, find out its 'cause' : why has mind come into being, what is the 'truth', and what is it that the mind has created. The mind surely created **something else** in place of **'what**

exists'. The moment you see and realize this, the mind fades away.

So : deliberation upon what *satya* or *tattva* is—this is what purification of the intellect is. Simultaneously with this, try to see and understand how the emergence of emotion means the emergence of mind, and also, let that 'emotion' come into your *bhoga*—by the process of 'purging' : try to accept that emotion for that while, be with it, be that itself. It is only after this that the emotion will find its release. And then comes the time for you to find out : 'why' this emotion ?—at what point did you stray from the truth ? It is for this alone that one needs this day to day life : it enables one to find out the state of one's own mind as also to let the *bhoga* of the mind operate. Keep awake and move forward steadily. And, for this purpose, keeping 'company' (which includes the reading of suitable books) from time to time is good. [Everything] will have to be done by you yourself.

14.10.1970

Blessings.

The less you expect others to have a 'sense of duty', the better. So long as the 'mind' exists, it is

utterly false to **'rely'** upon it, or have any expectations from it. There is no certainty about when and how the mind would change: it is capable of everything ; it is quite easy for it to turn something that has happened into nothing, and that which has not happened at all into something. That is why you will always and in every situation have to accept **this truth** while dealing with others, that all indeed is 'mind', that everyone and everything is different ; as also, that this mind is constantly in a flux [and therefore unsteady], that it is quite uncertain when and what form it would take. That is why, as far as possible, one must **depend upon** oneself. That **someone will give—and would give as always**—is a false hope.

... ...

P.

France, 21.6.1973

Blessings.

... ...

Coming and going—this alone is Nature: this coming and going is working at all times and in all places. When, therefore, something comes, try to strengthen the realization that: it

has come now ; **this won't last,** this too shall pass. You won't then have to worry about your health : nothing is—only the game cf coming and going. Keeping this in view, you have to **do** all that you consider necessary in the given situation,—for nothing else is. Whatever else there *appears to be is just a trick of the mind.* **What has come has come,** what is happening is happening : see **only** this much. To think of anything **else beyond this**—which doesn't exist **now** —is indeed the [working of the] 'mind', or *māyā* !! Something else should happen, **and not this** which is happening : this is how the mind or *māyā* works.

... ...

P.

[Date not found]

What **to do ?** What is the **remedy ?** — Where have you to go, and where are you at present ? [In between, there is] a partition. This partition, this separation, screen, cover, *māyā* ⟶ is to be removed : after that, let 'what is there' express itself.

Where do you happen to be ? In the 'I'—

an entity in some form. How does it manifest itself, what is its identity? **Desire** indeed! This desire is what has covered up your **genuine I.** What to do then? Annihilate desire. In what way? Well, an 'action' has its existence only so long as the 'cause' [of it] exists. **If the cause is annihilated the action too is destroyed.** What is the cause of desire? ⟶ Wanting to see or desire **someone or something else.** Wanting to see someone or something **else** brings in the **mind.** Wherever there is desire, there is the tendency to want **someone** else: the mistake of not seeing **what exists,** and, instead, seeing **another one.** This is what **brings about emotion**—pleasure and pain, anger, disgust, hate, fear, etc., etc. So, in **all your dealings**—at the levels of intellect, of emotion as well as of action—or, **only at the level of emotion,** you will have to observe ⟶ **how you feel?** No emotion appears when you apprehend someone [or something] as he or she or it actually is: This brings you a feeling of ease, serenity, tranquillity, *amṛta* [immortality], of being in *brahma*—the reason being that you don't want to have **'another one'.** The moment **emotion** makes its appearance, you lose the **'feeling of spontaneity':** this is an indication that the mistake of bringing into existence **'another one'** has been committed. Only to be able to **see this error! To some extent you may succeed** in seeing this, but the doubt may still persist: you won't get your freedom from the emotion, and the desire will not be annihilated. Then you will have to **go into action;** you will have to **make experiments**⟶once, twice, thrice, or for as long

as the illusion of **wanting** to see **'another one'** is not destroyed. **It-is-what-it-is**=*brahma, ātmā, bhūmā, kevala !* **'Another-one'** ⟶ *jīva* [individual]—*anātma* [non-self]—*alpa* [small]—*kṣudra* [petty]—*dvaita*—comparison of this with that, conflict of 'I' with 'you'—good and bad, just and unjust, etc.

You have only to see: **How do you feel?** Are you at your ease, or is there some other feeling? If so, why this emotion? It is this [emergence of] emotion that has brought into existence the partition.

You have been told this before more than once. What you are gets expressed through your intellect, emotion and action. All these three appear only when you try to have **another-one.** You have to show the truth [to yourself] through the intellect; the emotion that has appeared in the form of desire has to be provided with its *bhoga*, and, simultaneously with that, you have to show [all this] to it and expose the fact that the root of this desire lay in the very constitution of the mind, in the habit of wanting to see **'another one'**—and have to free it from that habit. All **these three** are **to go together** ⟶ in all aspects of life.

... ...

[Date not found]

Does this 'something' remain steady and in one form? Am 'I' 'some' entity that is stable? No; **look** at the body and the mind. From childhood till today, has your body been the same? Has the mind been the same? Is your desire in the same form? Does the ground for your laughter and wailing remain the same? ⟶ Just a flux, a stream—a flow of [changing] forms: how many forms and emotions have appeared and disappeared, are appearing and disappearing—**having [once] appeared,** they **disappear.** Moving on, just moving on ⟶ **coming into being and moving** on. All is new, everything is new: if you keep aware of this ever-newness, the static assumption of 'I am an entity' will gradually vanish. ⟶ Its practical application? **Yes, this is what has happened—now, this is this.** What is there that you could compare with the past? The body had **one form** in the past; now it is in **another form.** ⟶ 'The previous one was healthy and that alone is desirable': this **way of thinking** turns **the present** one into something **unhealthy** and undesirable. Isn't so? But both of these are just **two** conditions: **now, it is only this.** Having **seen** and accepted this, you are **at ease** both intellectually and emotionally; after that if you wish **to do something, do** it to the best of **your capacity.** Finished. 'I' as some 'entity' does not exist; what exists is only **seeing** and **doing.**

See, see, just see.

P.

[Date not found]

'Geruā' and *sannyāsa* are not one and the same. *Geruā* is something outward, while *sannyāsa* is inward. When the [spirit of] *sannyāsa* has emerged within, one **may,** if circumstances so warrant, need *'geruā'*; [but] it is not obligatory. It depends on circumstances.

Geruā is a mere **symbol.** What is its purpose? Either self-protection, or the protection of others. Self-protection in two ways: (1) When [the spirit of] *sannyāsa (sam + nyāsa = sam + ni + āsa = complete and definite spirit of renunciation)* has emerged within but has not taken a firm root, this wearing of the ochre robes is required as a form of **aid,** all the time and on the entire body; and (2) for the purpose of the survival of the [physical] body, for this makes it easy to approach others for food and cover: he being a *sannyāsī*, it becomes the *dharma* [obligation] of a householder to help him proceed on his path; the householder knows that, 'I too would take to the same path, but my **desires** still remain unfulfilled, so, when he is already treading that path it is certainly my duty to help him; I am blessed indeed [in performing this function]!' Respectfully and reverentially he provides the *sannyāsī* with **food and garments.** But those times are no more: the *sannyāsī* [monk]—*bhikṣu* [mendicant]—too is no more the same; people have all changed in their outlook. Now he is just a beggar.

As for the **protection of others:** when [the spirit of] *sannyāsa* emerges within there is no more any attraction for *bhoga* [worldly enjoyments];

but when he [the *sannyāsī*] happens to be among the members of his family and other relatives, the latter have certain expectations of him which when not fulfilled may give rise to frustration; this would make for conflict; the symbol, thus, is meant **to ward them off** from entertaining any **'expectations'**: 'there is no hope of our getting anything from him'; the conflict would thus be avoided. Moreover, if the *sannyāsī* goes to the house of a householder [in plain clothes], the latter might also foster in his heart some expectations. This too would be avoided.

Geruā is a mere symbol: *sannyāsa* alone is the basis.

One doesn't become a *sannyāsī* by merely donning the '*geruā*'.

[Date not found]

Where am I? In 'my' self. There's nothing except 'me'; all [else] is but a passing phase. I **exist, I am.** When the conception that 'I exist' now and here becomes firm and easy, it acquires the form of 'I am' everywhere, always. For one who adopts the maxim: 'pay the cash today; keep the borrowing for tomorrow,' † there never comes a 'tomorrow', for **existence** itself implies **today** only. He who confines himself to this 'today', is

† The Bengali word for tomorrow, '*kāla*', also means 'time' and 'death'.

never bound by '*kāla*' [tomorrow; time]; he is therefore not swallowed by '*kāla*' (death, fear, misery, grief, anxiety, exuberance of joy, intoxication): he is *akāla* [deathless]; he alone is, he is *sat*. [Thence :] *sat śrī akāla*.†

(2) 'I' is annihilated through action. Only action is. 'I exist for action !! Action does not exist for my sake !' This is the extreme limit of *moha*. [It simply implies that] action takes place just because of me ! If the action results in success, you would feel the exuberance of joy, and if it results in failure you would get dejected and depressed and would curse yourself.

'**Here** do I exist'—right now !—this is what paying in cash means. You are then free from any bondage of 'there' and 'then' : *mukta* [free], *nitya ātmastha* [everlastingly established in self].

Now, [trying to become] **greedless** by keeping away from the object of greed ? Or, [becoming] **greedless** in the midst of all the objects that could attract you ?

phalena paricīyate [8]

It is *phala* [the result] that provides *paricaya* [proof].

> 'He alone is brave, he indeed is steady and calm—
> Whose mind sways not in the presence of the desired object.' [9]

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† Common form of salutation prevalent among the Sikhs : meaning—Truth, Prosperity, Immortality.

Becoming a 'greatman' by running away?
Yes, 'I am the master and lord of this Present!'
Only the 'Present' is; **nothing else** exists.
This 'I exist'—
Will be turned into—'I am'.

P.

[Date not found]

The value of hard work should not be calculated in terms of money; labour's [real] value is inherent in love and in the development of one's energy to work as well as in experiencing that. He who is deprived of this experience is surely poor and wretched. He experiences no exuberance or gust of energy, nor does he feel light at heart. His life becomes insipid and vulgar. On the other hand, when he goes through the experience of his energy through work, his heart acquires a lightness produced by the gust of exuberance: through ever-new flavours and delights his heart expands and lights up. This gives life a zest and makes it a delight. In work there is no such distinction as one being superior and another inferior. Every kind of work is done by the body: the hand that wields a pen, uses a brush or plays the strings of a musical

instrument is the same as the one that ploughs the field or cleans the dirt. How then can you discriminate between one work and another and give a higher status to one and regard another as lowly? Does the hand that is engaged in ploughing a field or cleaning dirt become earthen, while that which wields the pen or the brush turn into a golden one? Isn't it the same hand, the same flesh and blood, which handles all these jobs? While on your way to reach the goal of life, you must treat everything at par: nothing in this respect is—indeed, cannot be—inferior or superior! It is only man's petty mind that considers this or that as inferior. The joy of doing—the joy that 'I have done'—is beyond all petty and narrow considerations of money.

... ...

Prajnanpad

[Date not found]

... ...

Depression and dejection make their appearance only as a result of your own feeling of weakness, or, in other words, the unripeness of *nivrtti* [renunciation; detachment] which fails to cope

with the force of *pravṛtti* [pursuit of worldly objects]. And yet, thanks to suppression, *pravṛtti* too becomes helpless in asserting itself : it merely keeps smouldering within. Because of this internal smouldering this external state of exhaustion manifests itself. If, however, *nivṛtti* builds up spontaneously and as a result of one's own genuine experience, even this struggle between *pravṛtti* and *nivṛtti* gives you strength and joy.

As has already been written to you earlier, you will have to earn all this. It is this earnest struggle to earn that gives one inner satisfaction and joy, —and this joy gets reflected in the praise from outside,—especially if received from a person who knows and has realized Truth. A spontaneous and genuine sweetness pervades such dealing and can be recognized as its hallmark. This sweetness bestows on you a natural zest for forging ahead. Every deed is transformed into one of sweetness and joy ; it is not like the swallowing of a 'bitter pill'. You are to forge ahead in this manner in all your activities.

Try always to remain in the state of awareness. It is only when you do not accept your true self that there is scope for the appearance of a false pride in the mind. So there is no alternative to accepting your true self. Whatever be the [true] state, it is bound to express itself.

Prajnanpad

TO GOPALCHANDRA KHAN AND PANKAJINI DEVI

Ashram, 18 Paus, 1342
[3.1.1936]

Blessings.

Everything in the world is *ātmamaya* [pervaded by the Self]: nothing is to be regarded as good or bad. It is only in worldly dealings that a distinction between good and bad is made: whatever turns out bad in an ignorant man's conduct turns out as good in a wise man's conduct. For example, fire is neither good nor bad: it merely possesses the quality of heating and burning. He who is ignorant and doesn't know this puts his hand into the fire and gets scorched; he may even toss a live coal over the thatched shed and burn his house to ashes. Outwardly it just looks as though it was fire that brought about the disaster, but actually it was the ignorant person and not the fire that was the cause of the destruction. On the other hand, one who knows makes proper use of fire and gets many good things done by it. Just in the same way, pity, compassion, charity, love, lust, anger, etc., produce evil consequences for an ignorant person only because *he fails to utilise* them to his advantage; for a wise man, however, they produce favourable results. Before giving

something in charity, if you make proper investigations as to where, when and to whom it should be given, it would be beneficial indeed. A charity without this, however, would be harmful for both the giver and the recipient. So, make suitable inquiries : that surely will be to your benefit.

P.

Ashram, 25 Paus, 1342
[10.1.1936]

Blessings.

There is no *kṣaya* [dissolution] of *karma* [residual action] without its *bhoga* [experiencing]. You have fallen into a debt because of your deeds that were governed by the *saṃskāra* [fixed trends] of the past ; how could you have fallen into this debt if you were not indebted ? —Your assumption is correct. Something done unknowingly is not a sin. The only way of atonement is to undertake action henceforth after full deli[illegible]. The way of

should remain prepared to suffer and pay for what has been done, no more should you, for the sake of making money, ... resort to flattery, etc. No one will give you anything. You will get only that which your fearless heart desires.

Secondly, charity is the only form of external deed of atonement for the termination or destruction of past deeds. There is no better external form of atonement for the redemption of sin than charity to a deserving person. There are two kinds of persons who most deserve charity : first, those who are self-dependent and noble ; second, those who are totally helpless and solely dependent on others, like children, students and the sick. Besides these two kinds, there may be, in special situations and on special occasions, some other persons [too, who are] deserving of charity. Apart from this, any other charity, [practised] without discrimination, is harmful.

Your only duty is to do all your work patiently and with open eyes as well as to keep your daily accounts clear.

Prajnanpad

Ashram, 22 Chaitra, 1342
[4.4.1936]

Blessings.

No work should be taken up that serves no purpose or that appears to be in excess of the objective for which it is being undertaken. That would merely be a waste of money, energy and time. And it is only this that results in failure and, as a consequence, in unhappiness, dejection and grumbling.

You need not have any worries afterwards if you do your work with due care and steadiness, wholeheartedly and punctually, and by harnessing all your capacity and energy for it. If you follow this line, you will have a feeling in your mind that you have toiled to the utmost of your capacity and resources and that it was impossible to do anything more. This realization would keep your mind free from the worry about what might happen in the future. If you are firm in the mind everything else settles down. Man's only job is to keep the mind firm. Whatever *bhoga* [suffering] is in store, let it come : pain or suffering, too, like pleasure or happiness, is *bhoga*, and so are both fortune and misfortune. No one is destined to get only one half of it, viz., the pleasure and the fortune ! Be at peace.

Prajnanpad

Ashram, 10 Magh, 1343
[23.1.1937]

Blessings.

Having surrendered yourself, and having placed your reliance on the support [that you have], carry on with your work with a steady mind. Don't worry at all.

P.

Patna, 1 Bhadra, 1345
[18.8.1938]

Blessings.

Let *bhoga* be completed ; you are not to worry on that account. One can't find relief from the consequences of one's *karma* without *bhoga*. As you know, in Mahābhārata, even a pious man like Yudhisthira who was himself god Dharma [incarnate] and had Arjuna and Bhīma [his mighty brothers] for his bodyguards, and who also had the backing of no less than Śrī Kṛṣṇa himself, had to suffer so many humiliations : he had to take resort in the forests and had to spend some time incognito! And what a humiliation and degradation had his wife Draupadī to undergo! Let *bhoga* of

the *karma* be over. Keep calm and cool and get along with your work.

Prajnanpad

Patna, 14 Bhadra, 1345
[31.8.1938]

Blessings.

... ...

Karma [residuel action] cannot be dissolved without the *bhoga* [experiencing] of the *karma*. A wise man indeed is he who bides his time till the *bhoga* is gone through. Don't worry : let *bhoga* complete its full course. Carry on with your work to the utmost of your capacity and understanding : after that, let that come which has yet to find its *bhoga*.

P.

Ashram, 18 Paus, 1345
[3.1.1939]

Blessings.

... ...

Give up *ahaṅkāra*; you are not the *kartā* [the doer]. Go on with your work according to the knowledge and capacity you have: beyond that, keep your firm confidence [in Swamiji], and be happy.

P.

Ashram, 10 Baisakh, 1353
[23.4.1946]

Blessings.

Happiness and unhappiness are both just *bhoga*. So long as the body lasts one or the other of them will in fact keep coming—that is to say, one or the other cause of happiness or unhappiness will keep recurring. It solely depends upon you whether you are affected or not by a happiness or unhappiness. The sole cause of misery is expectation.

Why [speak of] only this one-and-a-half year old child, even one-and-a-half day old babies may have been left behind by many a dying mother

on that same day, and this is a normal affair indeed! Of these, some survive and some pass away according to the *bhoga* [destiny] of each of them. To save a life the only right you have is to make every possible effort, but none whatsoever to expect anything beyond this. Why this useless worry ?

P.

Prasad, 11.1.55
[24.7.1948]

Blessings.

If a situation develops because you didn't give enough thought to it, or, even when something happens as a consequence of an action which you had indeed deliberated upon, you should accept that and take steps to meet it. Don't be impatient for the *bhoga* [release] of your [residual] actions : only take proper steps and be without fear.

P.

Ashram, 17 Kartik, 55
[3.11.1918]

Blessings.

... ...

For how long have you been told that sentiment surely is good in itself, but it is this that brings about disaster—unless everything else is also given its due consideration.

... ...

P.

Prasad, 16.7.56
[2.11.1919]

Blessings.

... ...

It is of course natural for the parents to feel unhappy at seeing their children suffering, but if a man doesn't seek the support of *prajñāna,* he ceases to be a man any more. The test of whether one has taken refuge in *prajñāna* or not lies in whether he feels perturbed by an external calamity. When is it discovered whether you have money at your home or not? Only when an external need arises that could be satisfied with the money lying in the house! Precisely in the same

way, the opportunity for testing whether your life is illumined by *prajñāna* or not is found only when some external cause of sorrow and grief presents itself and the light of *prajñāna* succeeds in removing the darkness of unhappiness from the mind. ...... See the truth, and keep the mind steady : thus alone will you be able to serve [Swamiji] properly. Don't cause agony to your mind through false *moha*.

Prajnanpad

Prasad, 19.7.56
[5.11.1949]

Blessings.

When Mani has left you all, it [only] shows that she was no more satisfied with the life here : she has gone where she would be happy. If you all grieve over her loss and keep remembering her, that would keep her tied to you and simply make her vacillate and [feel] miserable. In order to free her to do what she pleases, it is imperative for you all—her parents, brothers and sisters—to leave her alone. You should think : "When you have gone away, O Ma, go wherever you can feel happy. We won't commit the mistake of drawing you to ourselves ; we won't grieve for you." Also

consider, besides this, that everyone who is born dies, that birth is inevitably followed by death: does the sun keep only rising, or, does it keep moving all the time? A rise is always there only for the purpose of setting, a birth is always there for the purpose of death, a pleasure is there only for the purpose of [ending in] pain. One invariably follows the other; it is bound to be so. No condition or state in the world remains ever the same. Is there anybody who will live on forever? It is only a question of one having precedence over the other. Everyone must depart in his own time.

P.

Ashram, 11 Phalgun, 57
[23.2.1951]

Blessings.

Nothing that is carried to an 'extreme' is good. If you squeeze a lemon too much it turns bitter; even nectar turns into poison if taken in a large dose. Even an excellent thing turns bad if carried to extremes. Even something spoken nicely produces the opposite result if stretched beyond a certain limit. You must bear in mind that everything has a limit, and it is desirable to

remain only within that limit. Not to speak at all is as bad as speaking too much. ......

Prajnanpad

Prasad, 18 Sravan, 58
[4.8.1951]

Blessings.

... ...

Comfort and discomfort, illness and sorrow are sure to come from time to time. Don't worry on this score. Nothing remains in one and the same condition in this universe : when a certain situation arises before you it does so only because you are destined to go through its *bhoga*. Keep this in mind and do what you can to mitigate it under the prevailing circumstances. Instead of trying to remedy it, if you simply lament and cry over it, you don't gain anything ; on the contrary, you harm yourself even more. When, however, you have no control over a situation, you must accept it cheerfully. It has appeared only because you were destined to have its *bhoga*. Keeping this in mind do whatever lies in your power [to rectify it]. Giving way to useless anxiety affects the body too : don't do that.

Prajnanpad

Prasad, 30.4.58
[16.8.1951]

Blessings.

... ...

If, while the body exists, it is not properly cared for, one is always likely to fall ill or to hurt the body in a minor or major way, and then, finally and inevitably, there will be death. So? One can do nothing more than accept whatever occurs and *try to remedy it. One doesn't gain anything* by crying over it. Nothing remains in one state: this is all *saṃsāra*, everything changes and will, therefore, change. Besides, the law of the universe is not going to be any different simply to please you! It is only you who will have to adjust yourself to it.

... ...

P.

Prasad, 23 Bhadra, 58
[9.9.1951]

Blessings.

... ...

The body is the abode of *bhoga*. A wise man accepts cheerfully whatever *bhoga* [suffering]

befalls the body [in the shape of illness, etc.] and tries to remedy it through proper treatment. You can't escape *bhoga* by being afraid of it. See what is happening with open eyes. Tell your mind : 'let this *bhoga* complete its course : nothing remains in one and the same state.' You are afraid only when something happens against your wish in regard to keeping a state permanent : a false conception is the cause of fear.

Prajnanpad

Prasad, 16.6.59
[2.10.1952]

Blessings.

Don't get agitated and don't be in a hurry. You will see [Swamiji] when the time for that comes. And then, meeting face to face alone is not that important, is it ? That would imply that you attach greater importance to the physical body ! But that is really not so : it is the heart that is supreme. If you keep [Swamiji] in your heart, you would always feel the presence.

Keep your eyes open and take your steps with deliberation.

P.

Prasad, 15 Asarh, 53
[30.6.1946]

Blessings.

Accept a situation as and when it is before you and then make efforts to get rid of it should that become necessary. Whatever comes to you—be it happiness or unhappiness, illness or otherwise,—comes only because it is the call of your own destiny. There is no question therefore of your getting upset about it : when the mind is upset you can't properly deal with that situation. Keep this always in mind : when this is so, this indeed is so !

P.

Prasad, 1 Jyestha, 55
[15.5.1948]

Blessings.

Now look, Ma, if you put your hand in fire even unknowingly, *it burns : the fire doesn't spare* you just because you were ignorant ! In the same way, if an action, though taken without knowledge or proper understanding [of the consequences], produces a bad result, one cannot but suffer for it.

... ...

Nothing in *saṃsāra* remains in the same state. Don't assume that only that which pleases you would happen. You must accept whatever situation appears before you at a given moment and then try to deal with it appropriately. Always keep this point in mind : one has to suffer the consequences of one's deeds !

Baba

Prasad, 14.2.55
[28.5.1948]

Blessings.

Don't get upset, Ma. Life in this world is not uniform : it does not comprise only pleasures and comforts. Noon, for example, follows morning and evening follows noon, and then night overtakes it, which, again is followed by morning : all these keep changing. In the same way, pleasures and comforts in the world are invariably followed by misery and discomfort, but they too won't last ; they too will pass. It has already been written to you earlier that if you put your hand in fire even by mistake and unknowingly, it burns the hand. If, likewise, a false step has been taken, even

though unknowingly, there is no escape from its consequences. Why worry about that then? Moreover, all look to their own interests. ...... So, you can't blame them for this. *What is now required* is to get out of the difficult situation that has been created by wrong and irresponsible attitude. ...... This situation too will not last; so don't get upset.

Let everyone say what he pleases; why should you get unhappy on that score? Would the other person say what you wish him to? *No two individuals are alike.*

Baba

Prasad, 12 Bhadra, 56
[29.8.1949]

Blessings.

Always keep in mind, as well as try to see for yourself, that *saṃsāra* is changing constantly, nothing remains in the same state. The sun rises in the morning, gradually moves on, and sets in the evening; again the dark night, and once again the dawn, the morning. This is how everything moves on. Look at your own body. To what an extent indeed has it changed since your childhood. To what an extent has your life too

changed! In the same way, one who is born dies; the body too keeps sometimes in good health, and sometimes it suffers from some ailment. This is how everything changes and will keep changing: this is the law. So, there is nothing to be afraid of if you fall ill: illness co-exists with the body. Nothing that comes stays; it too departs. Try always to keep this point in mind.

Another point is that no two persons are identical: there is none like you. So it follows that you can't expect anyone else to act the way you wish him to do. Try to understand everyone as he is and deal with him accordingly.

Baba

Prasad, 21 Agrahayan, 56
[7.12.1949]

Blessings.

You are feeling miserable only because your mind was all along under an illusion, Ma. You thought that Mani won't die; isn't that the cause of the anguish? You all have been repeatedly asked to see the truth! Everyday the sun rises and then moves on until it sets. It doesn't stay on, does it? Everything in the world rises and then falls.

Who lives on forever? And still you wish to cling to the belief that your husband, your sons and daughters, will live on! Of course you may ask in reply, why did she die so early? One will die when the time for that arrives; the world will not move according to your wish. It is you indeed who will have to accept the rule according to which the world moves. If you don't do this, you will only suffer. If you put your hand in fire you will surely *get burnt: your hand gets burnt if you forget that* fire is hot. In the same way, if you cling to the idea that in this world your husband and sons and daughters will not die at all, you will simply invite misery; you will have to remain prepared for the fact that they may die any day. As long as they live, be happy with them; but never forget that everyone will die.

If you could keep in mind what Baba [Swamiji] has been telling you for such a long time, you would not have had to undergo all this suffering. One must not cling to falsehood.

Prajnanpad

Prasad, 25.6.69
[11.10.1962]

Blessings.

... ...

Don't be afraid. Don't you see, how morning follows the night, noon follows the morning and evening follows the noon, and then again comes the night ; the sun rises and then sets : nothing remains the same, everything changes. When there is illness, try to cure it ; do all that everyone of you is capable of doing : after this there is no need to worry or get perturbed. Do nurse with all your heart and soul.

... ...

P.

Prasad, 6 Sravan, 74
[23.7.1967]

Blessings.

Fear destroys all thinking capacity and debilitates you to the very core of your being. And what is the cause of fear ? Does it not appear in the form of anxiety for the future ? Nothing of course has happened yet, but you get anxious about what might happen in the future ! Let it

first happen: then you can see [what is to be done]. Moreover, as you know, there is the proverb: Wherever there is the fear of the tiger, it is dusk indeed. A tiger comes out at dusk, which implies that whenever there is fear it synchronises with that: fear brings about its consequence [in its wake]. So? Why will you fear? Besides, what *bhoga* [suffering] is destined for you will happen to you: why be worried about it? Accept the situation, whatever it be and whenever it appears.

P.

TO SHANTABALA BASAK

Ashram, 10 Magh, 1344
[24.1.1938]

Blessings.

... ...

The feeling for service that you cherish in your heart is itself of supreme importance. It makes no difference if you can't offer anything external. 'One has to act according to the situation' in respect of one's external behaviour : it is enough if you keep your heart pure.

Only try to manage to the best of your capacity : the *bhoga* that is in store [for you] will come in its course. Why worry about it ? Pleasure and pain, honour and insult—all are *bhoga*. What is to happen will happen : what is the use of worrying about it ? Undoubtedly you are passing through much trouble and difficulty. You have to maintain the peace within yourself, whatever the trouble and turmoil outside. Only that which was to happen and which is to happen is happening . just keep this in mind.

Be carefree and have no fear : act according to the demands of the situation.

Prasad, 23.6.63
[9.10.1956]

Blessings.

... ...

Yes, Mayee, the rooms, etc., at the Ashram have all been destroyed. Let us see what new arrangements can be made.

The floods have played havoc all around. Just see, as a bolt from the blue, torrential rains came and all was submerged and carried away. It just happened so, it simply happened that way. Then? This can indeed happen. How people deceive themselves into believing that 'nothing adverse will happen to me'. That is why in the face of this sort of thing they break down. Destruction can occur at any time—through a flood, through an earthquake, in so many other ways: birth is followed by death, anything that appears may disappear, nothing can remain in the same state.

"I took fright at what suddenly happened to Na' Karta* there." Why so, Mayee? Who was it that took fright?—this has to be seen. What was the fear about? What was the foreboding about, and why was it disagreeable? It is that which produced fear. 'There is no worse abuse than to wish for someone's death'—[is a common saying]. But if you are prepared for death, what then is to fear about? 'He has fallen ill: of course it is so! I am doing what is possible to do.' —Only try to bring about this attitude. You can do no more

* My husband.

than what is under your control.

See, Mayee, see—

P.

Prasad, 6.6.70
[23.9.1963]

Blessings.

... ...

Look, Mayee, one gets apprehensive only in the face of something new, but when you actually face the new situation and come to grips with it, your intelligence comes to your aid, and the task is accomplished ; there remains no cause for any fear. If you can just see how false it is to *worry about 'what would happen', your mind* would turn to tackling the situation as and when it appears and in not being apprehensive and worried about it [in advance]. Keep this always in mind.

Of course you will have to provide food to the peasants : they indeed are your only support,— it is they who till your land ! Why should they be made to feel the want of food for themselves, Mayee ? What you receive from them is plentiful : how hard do they toil in the hot sun, in rain, in

mud, while you get [your dues] sitting in your house: don't you get all this only because of the land? What power does land possess in itself? It cannot give you anything by itself. It is only these peasants who, by their hard and devitalising labour, make it yield a harvest. The truth is that the yield actually belongs to them, but, because of the present law of the land, the landlords too have a claim on it. What you get must be considered as more than you really deserve. Never say 'no' when the peasants ask for food. But, of course, you will give as well as take; for, otherwise, being ignorant, they would like only to have. They don't keep accounts. [And] interest? They don't care in the least [for that]—they are happy if only they receive when they are in need. Give them surely, and try to collect from them at the proper time.

P.

Prasad, 29.6.72
[16.10.1965]

Blessings.

... ...

Alone? You came alone, indeed, and shall go away alone. Why think of seeking [support

from] someone else? Someone else may become necessary in so far as he could be of help to you in your work. Everything will go wrong if you seek someone else as a prop. No one can always be with you, in every situation. You yourself are your best support.

P.

Prasad, 20.5.74
[6.9.1967]

Blessings.

Mayee ......

It is only when you don't remain within your 'I' that the 'mind' simply wants to get : even the least discomfort upsets it. But when you remain within your 'I'? Whatever the situation, it becomes 'mine'. It is only when you want anything that the mind gets disturbed, upset and unhappy if something different happens. And something different is bound to happen, for events and circumstances are always changing.

... ...

P.

Patna, 4 Agrahayan, 77
[20.10.1970]

Blessings.

...... How is '*māyā* of the mind' created? '*Māyā* of the mind' is not created when you try your best to act according to the condition and situation you have before you; for, you make adjustments after taking the condition or situation that lies before you into consideration. When you adopt this attitude, you do not get restless at all. When is '*māyā* of the mind' created? Only when you start thinking of 'what would happen?'—'Here comes the danger!'—'This will certainly lead to disaster!' All this makes you restless and your mind is assailed by apprehension and anxiety. The mind becomes restless and your actions go wrong. This gives a headache not only to you but to others as well.

"I get worried on account of my health"—this is 'the *māyā* of the mind.' What do you gain by this? How to get free from the 'illusion of the mind'? By maintaining the attitude: 'I must keep myself in good health, for without that I shall have to depend upon others, which is not possible for long. So I must take proper care, as far as it lies in my power, to keep myself in good health, as also to act in a way so that I may have the feeling within me: I am doing and have indeed so far done what was in my power to do; after this, let what happens happen; for that is beyond my control.'

P.

Ashram, 17 Agrah. 1377
[3.12.1970]

Blessings.

... ...

You will have to take cognizance of the whole situation very carefully. Moreover, the situation would keep changing from day to day. You will have to keep yourself well posted and proceed accordingly : It is this capacity to take note of the situation thoroughly which indicates that you are within yourself. By taking cognizance of it and without getting worried, you will have to see what and how much you can do in keeping with the situation, and then you will have to proceed accordingly. [There is] nothing else to do ! To get worried and lament over what is not under your control is what is called: 'Being carried away by the *māyā* of the mind !'

What is of utmost importance is to be constantly aware of the fact that 'what is due to me I must receive, but no more I do not have to bother at all about anything more. What I am getting, what I have received—only that much is mine.'

Remain carefree.

P.

Ashram Ranchi, 19.6.78
[6.10.1971]

Mayee.

... ...

There are all sorts of people—good and bad : how can everything that happens be only favourable to you ? The unfavourable too has its existence. Act according to the situation and the person you are dealing with. Don't let your mind be assailed by any bad feeling in respect of anybody. If you take care of this, a person who is against you today will some day become friendly to you.

... ...

P.

Ashram, 16 Magh 1380
[30.1.1974]

Blessings.

Now look, Mayee, only **what has happened** is the truth : only that which you are able to see and act upon exists. Does that, which hasn't happened, ever exist ? That has no existence. To bother about that, therefore, is false and stupid.

...... Whatever the situation before you at a given moment it is there at the moment: accept it. That would enable you to be within yourself. After that, if the situation so warrants, do what is to be done to the best of your capacity. What happens thereafter will happen: you are not to bother about it. ...... This indeed is *satya jñāna* [true knowledge]: you have taken refuge in this true knowledge, in this *prajñāna*. What is there for you to worry about? Accept all and do all with a smile on your face: there is nothing else, Mayee. This alone leads to peace of mind. Be at peace.

P.

Baranagar, 3 Magh 1346
[17.1.1940]

Blessings.

Sumangal will certainly, on occasions, look upon you subjectively, will indeed expect from you and make demands on you, even order you about. You will have to act according to his expectations, demands and orders—in the beginning, after they have been directly expressed; then from clues given out through his gestures; and then simply by divining his feelings. [This is as per the Bengali proverb] : 'A gipsy knows when the snake hiccups.' This capacity to divine another person's feeling would come only when love becomes intense, the hearts get united and there is a spontaneous unity of the souls. The moment this happens life would be filled with sweet joy. Man's humanness consists only in his emergence from his own self, from his own pleasures and comforts, and in getting lost in the beloved, in the pleasures and comforts of the beloved. He will look at you subjectively, but won't you look upon him objectively? How indeed can you find the opportunity to develop your faculties and capacities if there is no one to overburden you with his affection? Didn't you see,

how Swamiji had weighed you down with his various burdens, how hard he had made you work [for himself].

When one's heart is eager and willing, all kinds of difficulties and hurdles are easily overcome.

... ...

The habit of carelessness can be overcome if you pay all your attention to whatever job you are engaged in : take up only one thing at a time. Whatever you are engaged in is your own job. You are not being forced into doing it. If you keep only this in mind, everything will turn out all right.

Prajnanpad

Ashram, 15.2.1940

Blessings.

'Laziness' has to be completely got rid of. Everything is yours. You are the queen of your home ; so it will be just as you manage it. Of course do all the work you can according to your capacity. A part-time maid servant may be sufficient for your small household. She will be at your service mornings and evenings, leaving a gap of

only a few hours in the noon. At least there is no harm in making an experiment. † One must go through every kind of experience. Take all responsibility on your shoulders. Let Sumangal be the 'Jagannath' * in your house.

... ...

You have to learn all kinds of cooking of the various regions. Be the repository of all knowledge. No more would I accept meals [at your place] that are not cooked by you.

Work in the way you like. May you acquire ten arms to work with ; keep spinning as a top, and let your face and hands go red from the heat caused by the exertion and frenzy of hard work. This indeed is life. An indolent, lustreless face is the face of the dead. Only he who exerts can be said to be living. You know how an electrically charged body keeps leaking on all sides. Life without work, with no exertion, is no life at all. It is only by expressing yourself in action that you can have the feel of being alive.

What is it that Sumangal broods over so much? Only a coward thinks too much. The valiant think only to the extent it is required for facilitating their work in life for practical purposes. The purpose of thinking is to prepare the ground for efficient performance. Only he who wants to

† Swamiji's advice was sought on the point whether the whole-time servant that we had could be disposed of in order to economise ; in that case the whole burden would fall on me.

* The famous Lord Jagannath (of the temple at Puri) who has no hands and feet.

run away from action thinks too much. Surely this is not the case with Sumangal.

Prajnanpad

Ashram, 12 Phalgun, 1346
[25.2.1940]

Blessings.

Every job in hand should be done with patience, and without hurry. It takes some time to finish a job according to the nature of the work. There is no justification for one to become impatient. If you find it hard to handle a certain job, you will have to see **why** you are unable to accomplish it. If you become impatient or develop a 'dislike' for it, the very capacity to see it is lost and so you get confused.

... ...

Everyone is not to be taken into confidence in all matters: keep this in mind while dealing with people. You will indeed have to talk with everyone in the normal way, with a smile on your face. It is not prudent to speak something concerning one person to another, nor is it judicious to tell everyone about your own lives. To a certain extent, privacy has to be maintained, and this applies equally both outside and inside. Bhagavati, I hope, is no more allowed to enter the room that belongs to you both—without your permission. Not every-

one is entitled to enter your house : either the external one, or the internal one—the mind. Only the intimate ones have a right to come in. *Visitors* are received in the drawing room ; only the intimate ones are allowed within. In the same way, the proper place for all to be received, with due affection, is the outer apartment ; only those who are intimate, and who will not misunderstand, have the right to enter the inner apartment of the mind. All sorts of troubles are caused in the world because this simple rule is not followed. It was this fault that lay at the root of Sumangal's false steps in relation to Devavrat. As the saying goes : Ignorance of law is no excuse.

Prajnanpad

Ashram, 6.3.1940

Blessings.

You have to find out the cause of your feeling so bad. There was nothing in the letter which could not have been taken in the normal way. There must have been some spot within you where you got hurt. However, you will gradually learn how to look within. Everything will turn cut all right then.

How nice that you had your mother and sister with you, and that you made them a part of your new life.

It is not that Swamiji understands something only when it is explained to him in detail. 'A gipsy knows for certain when the snake hiccups' —isn't it? You people are indeed Swamiji's property—kept in trust by you.

Be happy, and be more and more happy. To commit a mistake is natural; you will correct it when you find out the cause. There is nothing in it to get distressed or worried about. Of course you know the saying: 'One gets up with the support of the same ground on which one has fallen down.'

Prajnanpad

Ashram, 22 Magh, 1347
[4.2.1941]

Blessings.

Minati, you are a very good girl. You would be better still if you are restored to health. You do indeed require calcium.

You want to take up some teaching job: so much the better. Doing so will be useful in every way: you will have associates and companions, as well as a position and money. You have done well in deciding to take up a job. But keep this well in

mind that this money is not to be spent. It will have to be kept apart. ......

You are very happy now, but don't forget yourself. Try to remain awake. ......

It is only about a year now since your new life began. Gradually, you will master everything —the 'mistress' that you are. Awareness of one's own strength is what is known as satisfaction.

Prajnanpad

'Joy' or 'satisfaction'=The experience that 'I have done', 'I could do', 'I can'.

Prasad, 1.4.1947

Blessings.

May you both fill each other. Sumangal does not have to take care of himself, it is you who will take care of him ; it is not for you to take care of yourself, it is for Sumangal to do so. May you be in him, and he in you. It is for you to look after him and attend to his comforts and pleasures ; and he too is to do the same for you. He is to find refuge in you, and you in him. No more is your life confined within your petty self, which is but death every moment, you silly. Yours now is a life really worth living. There is happiness in life [now], joy in living. May both of you be permeated with this sweet joy. And for this, first of :

accept yourselves and for all times. The more the mockery of denying oneself gets reduced, the more will the frigidity and dullness in life, as well as all tendency to seek excuses for defending oneself; vanish into the thin air ; and heaviness—both physical and mental—will then be converted into a feeling of lightness. The entire being would indeed then be relaxed and free. The magic of this feeling of lightness fills up all the lapses and gaps in one's life with a delightful feeling of profound fulfilment. Then you won't feel any void within ; there is nothing that you would not then enjoy. Then everything would become easy and light. So be ever awake. Free yourself from the mockery of defending yourself. No more keeping yourself apart and away. Merge yourself into all. The foundation of this has now to be laid by completely merging yourself in one single being. Do fill him up ; remove his impoverishment and satisfy him ; and, along with this, get yourself satisfied. — "My satisfaction lies in the satisfaction you get in eating [what I have cooked]" —these indeed are words worthy of my mother, you silly. Men are a bunch of little babies, while women belong to the motherly tribe. This is natural. This is truth ; so keep it always in mind. Move on, mother mine, move on and on.

... ...

Be at ease : everyone is yours ; make everyone your own.

—Baba

You have surely seen the Durga idol. **What does it denote ?**

Prasad, 16.4.1947

Blessings.

Now, this realization of deriving joy from each other, of one person acting with due consideration of the other, this union of two persons—this indeed is true marriage. Both of you may regard this as your true human marriage. Before this, it was only a play of the dead past.

"How was that short-tempered girl transformed to such an extent ? —it seems so strange, indeed, when I ponder over this : **what to do, O Baba ?"** * —Now look Ma, the language is the same : 'What to do'—but the meaning ? "How was she transformed ?" —Due to the inescapable influence of truth indeed, due to the magic of *prajñāna*. How miserably did you suffer ! Just try to recall how pitiable your condition was on certain occasions. —[Didn't you bemoan :] "I shall surely go mad this time ; there is no other way out, no other way out." But what now ?

May you keep this joyous feeling of the heart illumined by the sheer brilliance of spontaneous alertness. May you receive bliss ; and also give it. Keep advancing further and further. Try to see the position in which you were once, and to which you have now arrived. And keep moving forward, keep going onwards. May this sweet joy not make you lethargic while you are on your path :

'Out of sheer lethargy
If I stop midway

* Father.

And spread a bed over the dust with all care,
May I keep **this** in mind :
That the whole path still lies ahead untravelled.'[9]

× × ×

'May all hatred be driven away
By your benediction,
May sweetness pervade within the heart and without—
In the wake of your musical hymn.'[10]

May you get filled with sweetness, as also, fill others with the same.

Durga : There she stands in the centre, with her ten outstretched arms : antagonism in so many forms is there all round her—all [dreaded] creatures of a vast variety of nature ! But the *Mahāśakti* [Durga ; the supreme power] stands firm and steady among them all, allowing no chance for the slightest antagonism anywhere. Now carry the explanation further.

P.

Proceed naturally and normally : everything is yours, whatever the circumstances at a given moment.

July, 1947

Blessings.

Both are equally necessary: the effort to clean up the filth that lies hidden inside, as well as to cultivate the habit of doing whatever you do deliberately and with full awareness all the time. In fact the two go together. Act after giving due consideration to 'when' and 'how'. Or, rather, you have to keep your intellect ever alert, and are to try to clean up the inner filth from time to time. Make the utmost possible effort to increase your 'self-awareness' as well as 'self-acceptance'.

P.

Prasad, 27.12.1947

Blessings.

Have you read Shelley's 'Skylark' ? There is a stanza in it :

'We look before and after
And pine for what is not,
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that
tell of saddest thought.'

Man's nature (!) is to be unhappy, to be sad. Why ? Because man lives only with the past and the future (before and after) ; he does not want to accept the present, he simply 'pines for what is not'. What can be the result of all this except unhappiness and sorrow ? There are tears hidden even behind laughter. What an enormous falsehood has been regarded by the poet as human nature ! This is how the fallacy of believing falsehood is created.

Be reconciled to what is : be bold enough to accept what is. Acceptance, no denial. Then alone is uninterrupted happiness attained, instead of sorrow.

Accept yourself, accept your situation and environment, accept, accept. Having attained *prajñāna*, having acquired *ānanda*, let the joy inside you burst forth. Let us also share a little of it.

Prajnanpad

Ashram, 26.2.1948

Blessings.

Don't let go of yourself, try to cultivate the habit of being always aware. Just look at the difference between your mind as it was in the past and

as it is now; how tremendously powerful are the emotions! If you are *still* carried away by them even after becoming capable of seeing this, how helpless indeed would your poor mother-in-law be. Where is the scope, therefore, for any ill-will? How helpless people become when overcome by emotions. *They go to the extent of even injuring* themselves—all for want of understanding. Isn't all this animosity and disquiet due to the fact that you *could* not have your own way?

Keep in mind the difference between *saṃyama* [discipline] and *nigraha* [suppression]; of course a limit is there. She has come to you for a short stay after a long time. She is now with you simply because you are connected with her; she belongs to you. If you fulfil the requirements of this connection [or association] with a happy heart, only then will this connection be cut *asunder—making* you also, thereby, free. Otherwise you will remain in bondage, and you will feel later on: "Oh, how I failed in treating her 'nicely'." It is your 'no' that binds you down. This 'no' is the strongest bond. Your 'I didn't get'—is nothing but the same bond of that very 'no'. —Try to see the 'yes'. Only then would you be able to 'give'.

Prajnanpad

See, just see yourself, accept yourself.

Prasad, 6.7.1948

Blessings.

In this experience of yours there is something to learn. There is one thing worth noting in your behaviour and in what the porter said. Had you been a Second Class passenger, the porter could not have behaved the way he did. You were only a Third Class passenger, and a woman besides: that is why it was so easy for the porter to be rude. And your picking up a quarrel with him at that time was against your self-respect. It is appropriate to keep within limits of propriety ; when you are alone, it is better to avoid involvement in an unseemly quarrel. You have to make a choice between a mere anna and your self-respect. It would have been a different matter if, without losing temper, you had refused to pay the porter as punishment for his uncivil behaviour. Try to see the difference between these two [attitudes].

Apart from this, it is a valuable experience for you to have been able to assess so easily where your strength lay.

—"Every little incident gave me such a joy this time that throughout this journey I was almost in ecstasy. It became abundantly evident that I have within me the capacity to make friends with all, as also, to make them help me in my need. I wondered all the time : 'Everything so easy ?'

"How much should I give to get what I need from others ? My experiment with this in the train was highly successful."

Excellent, indeed.

'Receive truth naturally.'[11]

Your description is wonderful. A fine sketch could be made out of it by just giving it a more logical form. It is being preserved here; you can get it back at your convenience.

—A human being has to be taken as a *human being, not as something which is* either 'mine' or is alienated from 'me'. Barring him whom one regards as one's own, all the others are kept out, as if beyond a wall, and treated as aliens. That is why one deals with them differently. And that accounts for the rigidity and the difference which now mark the behaviour. Only when one looks upon someone purely as a human being, one's behaviour is spontaneous and unaffected. There is no 'mine' then, nor is there an alien, you silly. All this is mere fanciful play of the mind.

Is Sumangal now free of his dysentery? Hot weather, defective eating and suppression of the rush of emotions—these are the cause of dysentery.

Never allow yourself to be carried away. Be awake and alert, and try to move on—keeping pace with yourself.

Prajnanpad

Ashram, 6.11.1948

Blessings.

"The error lay in the use of the language itself"—this was of course obvious ; and yet you were given a slight jolt. Everything in your mind, my child, had acquired a 'uniformity'. You have never known, since your very childhood, the distinction [generally observed] between the elders, the equals and those who are younger : even Bulu * was addressed by you as 'thou'. Life had become rather rigid ; the mind had not learnt to be elastic. Thus no habit was formed in you of observing proper distinction in behaviour towards those who were elder to you, younger, or who were equals. Almost in every case your behaviour was stereotyped. Can there be anything more ridiculous and false than this, my mother ? Language is the transmitter of one's inner feelings. If there be flexibility of feelings, this would surely get reflected in the language also. Open up your heart, mother dear, let it melt and become pervasive, may your whole being play about merrily—even as the lightning dances about [in the sky]. —"It took me some time to fully grasp all that you had written—"[you write]. One who doesn't know you and doesn't love you, hearing you speak in that manner, would think : 'How lifeless, how dry this girl is ! How wild is her behaviour !' What I wish to do is to help my mother become **all sweetness** ! The expression 'sweet' is quite prevalent in 'your own social circle'. Isn't that so ? But how super-

* The eldest sister—eight years older than me.

ficially do people use the term. Keep awake, awake, awake.

For some time, you have been constantly amidst much activity; for some time now give yourself exclusively to your rowdy, wild child.* You will look after his physical comforts as usual, no doubt, but more than that, try to soothe his heart so that his inner turmoil is assuaged and he feels relieved and calmed down. He has no doubt told you how miserable he feels when you are away. That was why you had been told in the letter to be with him 'fully' now.

Write at your convenience about your experience with Ma while she was with you recently. Also, give a few concrete instances that were like 'tests' for you—along with your mental reactions to them. It is necessary to know if Ma's stay with you for these 'few' days added something to the assets column of you both, and, if so, how much.

Won't you be able, Ma, to satisfy the poor beggar to the fill? When you find the situation favourable, you may also make demands for yourself; but do fulfil him now.

Prajnanpad

* meaning, the husband here.

Anandkuti, 21.1.1949

Blessings.

Quoted below are a few sentences from your letter * :

(1) The trouble with us is that we both want to dominate each other.

(2) Being left alone, I was carrying a burden of loneliness. [The full brunt of the ambivalence thus produced had to be borne by the sole companion Sumangal.]

(3) I attend to everything just as a duty, my heart doesn't lie there. I don't feel any zest in what I do ; but, of course, I am conscious of all this while I am engaged in work.

(4) I **didn't** make tea.

(5) 'There are so many wives who, when angry, do not even cook the meals at times, but I have never gone that far. Don't you consider this to be highly praiseworthy in me ?' [Quite : but—you didn't make tea that day ; you forgot yourself to that extent (4) !]

(6) He replied—'I have seen now that I notice only what you don't do, and do not take note at all of what you do.'

(7) My constipation is giving me much trouble these days. [This is because your mind is in great tension, affecting the whole body which is being dried up. Of course its cause may also be physical.]

(8) We both feel miserable : to some extent we do understand each other, at times we don't ;

* Swamiji's comments at the end of the quotations are given in brackets : [.........]

and yet the **'load' on our minds of not understanding each other is rather lighter now.**

(9) Who has found *more satisfaction* ?—"*You indeed*," said he, at which I replied, "This isn't true; it appears so *only* because I *am satisfied* with much less, while you would never be satisfied with a little. Here lies the difference." [He is the second edition of Ma].

Both of you may go through the above sentences, quoted from you both, two or three times. Try to understand their meaning fully—especially of No. (6). Try to recall the long talk that you had at Ranchi, on the evening [you wanted] to find out the root cause of all misery and grievance in your life. This alone is the main cause of misery, and of grievance, among two persons brought together. While considering **what we did not get,** we look through a microscope, or rather, through the modern electron microscope which can observe even upto 1/100,00,00th of a c.m.! [On the other hand,] what one gets—in howsoever large a measure—is removed far away so as to be seen [only] through a telescope. True action should rather be quite the other way. That song of Rabindranath may always be kept in mind in this context :

'To take into account what I didn't get
My mind is not indeed prepared.' [12]

Of course you know this song. Recite it to Sumangal. How beautiful!

Regarding your coming here, you have

written nothing. You would get almost nothing [here from me]. You will only have to give ; and hence the 'load of loneliness' ? How much indeed has Mayee † done during these two months : day and night continuously, while [I was] ill, and, even after that—all along ! All outdoor work is of course Mannu's ‡ responsibility, but cooking and all of Baba's work is done by Mayee herself. She has a small boy servant at Baranagar whom she had brought along with her ; but she sent him too back after 4/5 days. She is doing all work with great ease and facility. When asked to have Babulal * [to help her], she said : 'How will he be of any help to me ?'

If you both have made up your minds, you may keep ready then. If Ma doesn't come here, you will indeed be sent for ; else, you will come only at the Ashram.

Get rid of the 'heavy load' of non-understanding, and try to fill your mind with the lightness and sweetness of understanding.

Prajnanpad

† As Shanta-di was addressed by Swamiji.
‡ Name of the gardener.
* The name of a boy whose services could be made available.

Prasad, 12.7.1949

Blessings.

The book § has been written very well indeed. At certain places, the artistic quality is so high that connoisseurs of art will simply get enchanted. But the pity of it is that genuine connoisseurs of art are rarely to be found : people mostly go by what others think. That is why it has been said of the artistic joy :

'May it not be my destiny, O my Creator,
To display the artistry of my poems
Before those who have no taste for them.' [13]

How did you like [the book] ? Which are the portions that you appreciated most ? Do write to me. May your activity not remain confined to mere externals like making parcels [of books to be dispatched]. May you also find time to enjoy its internal charms. This, however, is not to minimise the responsibility of the outer work [of making parcels]. In doing so you are directly involved in providing artistic joy to others.

How long will you allow yourself to be 'carried away by this feeling of being good for nothing' ? Your position of being the mistress of the house should help you overcome this feeling.

In the beginning, of course, you may feel very unhappy ; but the touch of the *sparśa-maṇi* * —'all is mine'—will transform the dull iron of 'all

§ Sumangal's book dealing with his reminiscences of Gandhi.

* The 'philosopher's stone'.

is bad' into gold, Ma dear. Only see, just see yourself : if the old habit tries to overpower you, don't worry ; that can't remain unaffected by *prajñāna* for long.

Those who are good are loved by all, but those who are bad, or, [rather] undiscriminating, are loved by me. "There is complete joy in the work that I do all by myself, but when I have to share the work with others, the joy also gets divided."—Quite true indeed. Very beautiful ! May you work with ten arms and hands—Dashabhujā [the ten-armed one] indeed. May you remain filled, filled inside ; and may you also fill all that is outside.

... ...

Prajnanpad

Prasad, 20.7.1949

Blessings.

... ...

Regarding Auntie : "They too will have to make efforts to adjust a little, for it is they who have **come to my place.**" Now, what sort of remark is this, Mā ! That is only for them to consider. They alone can judge whether they would consider that or not. What has it got to do **with you ?** That which is for you to do has to be done by you indeed ; **why would you start hoping**

about what they might do? You are to think only about what is for you to do, and then act accordingly. To consider what someone else should do is beyond your sphere. For if they don't act accordingly, you cannot but feel annoyed.

Relax, relax, and be at ease.

Prajnanpad

Prasad, 12.8.1949

Blessings.

... ...

It is fine that a work of his own has been published after such a long time. To the joy of this is added an overwhelming appreciation. This would amply satisfy his need for self-esteem and make him steady, happy and strong. Let him exert—to the extent he can withstand.

To feel 'good for nothing' is only the mind's fancy, you silly. The time has now arrived for a final message to be conveyed to you which would provide you with *the clue in respect of [the questions :]* 'where to go', 'where shall I have to reach'?

kriyāsu bāhyābhyantaramadhyamāsu
samyakprayuktāsu na kampate jñah [11]

—The wise, though fully and thoroughly engaged in all kinds of acts—*bāhya* (external), *abhyantara*

(internal), as well as those that fall in the categories lying between these two—do not get shaken, do not get disturbed.

Now, what does this mean? When the truth has been found, when it has been grasped (accepted) that the situation that has appeared has indeed appeared, how would the mind then get disturbed? (One won't then be swayed by the false sense of 'it would have been better if this had not happened', or 'why did this happen?' etc.) Devanandan * is just like that, the uncle and those with him are just what they are; they will indeed keep coming as they have been doing: if this is accepted by the mind, what is there [to worry about] then? See as well as accept the fact as it has developed before you. In this way you won't find any job superior or inferior. The question whether you are 'good for nothing', or you are a serious and responsible person won't then arise at all. [illegible]here exists nothing but truth: and so see wha[illegible] you [illegible] able to see, what else remains to [illegible] [illegible]acies must disappear then.

Don't all[illegible] [illegible]ed away; [illegible]p persever[illegible] [illegible]ell as [illegible] [illegible]t is yours (a[illegible] [illegible] ever full of [illegible]

Prasad, 10.11.1949

Blessings.

Mother dear, have you still not recovered from the severe shock ? * "How shall I bring peace back to my distraught mind ?" [you ask]. You will certainly have to do that. There is no alternative, Ma, to your leaning for support on *prajñāna*, on *satya jñāna* [true knowledge].

Since childhood, your mind has been going in the opposite direction, [so much so] that it has become a habit [with you], and habit carries the mind away involuntarily. Accept, do accept. Do not suppress, do not hide ; if something morbid lies stored up within, the moment you are faced with a corresponding situation outside, it cannot but come out in the open. You were so overwhelmed only because you saw your own image in Shakuntala. † You wouldn't have been affected to that extent if only Shakuntala had given full vent to her anguish through weeping. Be free with yourself and let go : when you feel lighter after providing an outlet for your emotion, try to show the reality to the mind.

As for the shock that you received here, do you mean to say that the time was still not ripe for such a dose of truth being administered to you ? How long could I go on being too soft with you, Mother mine ? How could I tolerate my mother accepting defeat ?

* Given by Swamiji himself, while I had been with him some time earlier.

† A lady friend.

Do you have no sense of dignity and self-esteem, you foolish girl ! What exactly do you feel hurt at ? Open your heart and speak out. Open your eyes and see. The moment you look with open eyes, Ma, you will find everything different and so full of variety everywhere ! Where do you find sameness ?—where indeed ?—only one form ! Form, colour, taste, sound, smell and touch—all these basic ingredients of beauty are ever permeating every limb and fibre of your body : were these uniform and stable, would you have liked that ? What a variety of people and what a variety of aims ! Ignoring all this, carried away by your own emotions, if you fold all this and cover it up, what would that result in, Ma ? So, unfold yourself, open out. Why will you remain confined ? Will you keep yourself confined to this little [petty self], or, will you rather accept all this rich variety of the world as your very own and expand yourself ? All indeed belongs to you, Ma. You have been told already that if one only opens his eyes, nothing remains hidden from his view ; everything is indeed included in the compass of the vision. And so is it with you : all is yours. The eyes of this old son of yours are eagerly looking forward to you [full of hope].

... ...

Prajnanpad

Prasad, 25.11.1959

Blessings.

After labouring so hard for the Jawaharlal Diamond Jubilee issue, Sumangal "is *rather in low* spirits". What does this really mean ? Having gone through all that physical and mental strain, he *may of course get tired and exhausted—both* physically and mentally ; but what could be the cause of the mental state expressed in your words : 'He is *in low* spirits' ? *How is this to be explained* in terms of cause-and-effect sequence ? Could it imply that some mental complex was at the root of the [bringing out of the] Special Number [of the paper] ?

"To overcome my subjectivity, isn't it for me alone to look at things objectively and find the remedy ?"—[you ask]. No doubt. —Along with this, [you add] "Though in the midst of all and everything, I am still constantly overcome by a sense of loneliness, a feeling of total dejection : *everything becomes aliens to me,* **no one remains mine."** This is nothing but the same [old cry of anguish] : 'No one is mine.' The very same feeling *of helplessness created in the little child after the* mother had left ! —Now, you must grasp its real significance. Who is crying thus ? Of course this [crying] has been going on all along, but due to the mind's natural disposition, it had earlier remained hidden from you. You felt helpless, for it kept colouring your conscious self also. But, what is *tattva*—the reality **now ?** What indeed are you ? Your 'you' **in the present,** or **'I', in the present,** is alone real and true. See yourself purel-

ness and light alone is the unchallenged right of a human being. [When the right choice is made] only then is the supreme glory of attaining the steady and unwavering light achieved. In the beginning, there is darkness; then darkness and light; and, at the end, light. In the beginning and the end, one feels secure externally: there is conflict only in the middle stage. [Going through] this conflict indeed is the price one has to pay to attain that supreme glory of the steady enlightenment. One who is afraid of the conflict can never overcome it. "No more can I find satisfaction in your remaining too soft to me," [you say,] "but, at the same time. **I don't find enough courage within me to receive the thrashing either,** and it is this that is causing the anguish. Of course I don't say that this struggle that is going on is unwelcome, though I can't say either that I am quite at home with it. On the whole, I can say that I am **indeed enjoying it :** Various kinds of facets and aspects of my being are getting revealed in me from different angles—what a tremendous transformation from moment to moment !" — Quite true. You **'don't find enough courage to receive thrashing' only because attachment to the habit of being dealt with 'too softly' has not been overcome yet.** The more you succeed in overcoming it, the more you will get conscious of the strength that would accrue through struggle, and, in the same proportion indeed, your heart will be filled with joy. That alone would be your supreme attainment; and that indeed would give you a glimpse of your innate magnificent glory. This glimpse, having

be in tune with that doing. Both of you are to try to grasp this thoroughly. You have to keep away from both the haziness of false idealism, as well as from the illusion that the present, in which you are, is all-in-all. To live in the present in fact means that you always keep in view the fact that you have to move forward, on and on. Doesn't **'to live'** itself imply to be in the present ? Try to recall the significance of 'limit within the limitless' and of 'particular' within the 'general'. This has already been discussed [while you were] here indeed.

More in the letter to Sumangal.

Prajnanpad

"What has really hurt him, I know, is that even though I have come back here, I have not come back."—[you write]. What worse mockery can there be than this? Is this 'living from moment to moment'? Have you become so incapable of choosing between 'doing' and 'not doing'?

That is why [you were told]: "When you have now gone there ......"

Prasad, 17.4.1950

Blessings.

You are no more to let your intellect dance at the bidding of the capricious little girl [of child-

hood days]. When you didn't knew, when you did not understand, you no doubt danced at the bidding of the child Minati's *bhūta* [ghost] and felt : 'I don't get', 'I am not getting'—and, so, 'no one is mine', 'my father is hard-hearted and merciless', 'my mother is mad' ; 'everyone is against me' ; hence, 'I shall do nothing at all for anyone'. Will you still allow that *bhūta* to go on overpowering you ? Illumine your intellect with the light of *prajñāna* and just see, what 'is' now. You will have to seize the capricious mind by the throat and throttle all its cunning. Make it see and understand and keep a tight hold over it. This alone is to be your *sādhanā* [pursuit] for some time. No running away any more. Hold it, hold on to it : pull up the mind and compel it to take refuge in *prajñāna*. Only he who is impotent runs away. For one who has taken refuge in *prajñāna*—what is there to worry about, Ma ? Wake up, wake up, wake up : no tricks shall be tolerated.

Prajnanpad

Prasad, 6.5.1950

Blessings.

It is pretty long since anything written in your own hand has been received, Ma. Too hard

a struggle—isn't it? This struggle indeed is the royal gateway to humanness, Ma dear. Now look, how funny; who is fighting whom? The child Minati gets hold of the intelligent and near-adult Minati and wants to dominate her. Absurd, isn't it? Now wherein does your dignity, your self-esteem, your honour lie? Will you act like a child? Now see: when you do something today, doesn't this mean that you of today are doing it? Otherwise, where will your dignity be; rather—where will 'you' yourself be? Hold on, hold fast; do tell your mind emphatically: 'I am, I do exist; I am not [that] child any more, I am me now—I shall indeed remain "what" I am, I shall live in what is; for, if I don't, I shall cease to be; what a mockery it would all be! I indeed am, I do exist. Why should I allow myself to get dislodged from my own place? Would that not be suicide? I shall stand where I belong; indeed I am standing here; what need is there for me to be afraid of? By my side stands my affectionate husband; what a heavy burden of mine he has carried, and is still carrying. Likewise, I must also extend my hand in support of him. And, although away physically, there is always at my side someone else protecting me from all fear. I am not that child any more and I shall not involve myself in the quarrel between my parents [in my childhood]. I stand firmly where I belong.'

Prajnanpad

Prasad, 3.10.1950

Blessings,

'How deeply everybody loves me' : this you are seeing only today, but how sweet, simple and 'enchanting' this internal 'me' of yours was, and *how the dark shadow of the twisted and distorted* external 'me' of yours had poisoned it, was not even recognized by you, Ma. The *moment this* dark shadow vanished at the touch of *prajñāna* as well as through your realization of its enormous deformity and ugliness, at once your 'genuinely real' 'me' got manifested. This 'me' in action acquired further sweetness, thereby enabling you to see how everybody, indeed, drawn by this sweetness of yours, came to love you. In the sweet smile in that photograph of yours, * a glimpse of *your inner 'me' indeed had found expression,* Ma ; that was how you came to Sumangal ; and that is why your life so soon became blessed with the unique opportunity of realizing your 'genuinely real' me—an experience beyond description and rare too. Can this be possibly achieved, you silly, without having a child's soul ? Go on, just go on dwelling within your own 'me' **: all are yours, all are indeed you !** Why won't 'all' love you then ? ***Who doesn't indeed love his own self?*** It is *only* the 'other' that no one loves. Keep *awake, wide awake : since all* are—all the time, and at all the places—the very same you, indeed this very 'me' of yours. (It is all the same, whether

* This is a reference to my photograph sent to Sumangal, before our marriage ; having approved of it Swamiji had given his consent in my favour.

you call that *ātmā, brahma, śiva*), how then can you help living from moment to moment ? Whom would you therefore consider small or big ? Just see, only see yourself (your own 'me') in all, under all conditions and in all situations ; and also see all in yourself : 'you' and the 'other' are only seemingly so ; 'you' and the 'other' have no separate existence : Everything indeed is one—

ekamevādvitīyam [15]

(*ekam* + *eva* + *advitīyam*—only one, not two). You know, how ?

Now suppose, you have three gold ornaments : bangles for the wrists—prepared from moulds ; earrings—made of gold wire ; and a necklace of highly fancy filigree work. Let us assume each of them weighs a 'tola'. * Now if you went to a goldsmith : would he pay the same price for each of them ? Of course not. If he pays one hundred rupees for the bangles, he may pay ninety rupees for the earrings, and only eighty for the necklace, **even though, in appearance,** the earrings look better than the bangles, and the necklace is even more attractive than the earrings. Why is it so ? The goldsmith is concerned only with the **gold :** the earrings contain more alloy than the bangles do, and the necklace has got even more of that. The goldsmith **is not deceived by the beautiful appearance ; amidst appearances of all varieties, his eyes seek one gold alone. For him, the value lies in gold, not in appearance.** Nevertheless, after buying them from you and having cleaned them up a

* Equivalent of approximately 12 grams.

little, the goldsmith may sell to someone else for even a *hundred and twenty* rupees the very article for which he paid you only eighty rupees. To whom? Only to one who will be deceived by the fancy appearance, one who will forget about the alloy. The goldsmith knows what genuine gold is, but one who is simply charmed by appearances fails to see the real gold, and is led astray by appearances [which may be] attractive or unattractive. *But how [in the first place] was the variety* of appearances brought about? Gold is one and the same; it is the goldsmith who creates many forms [out of this] by adding alloy to it and thus does the trick. **Gold** remains one and the same; the **goldsmith** creates different designs and gives various forms to the same gold **as if** to make them appear separate and different. Similarly, 'I' —the *aham*—is the same; but *ahaṅkāra*, by adding a variety of **alloys** in the form of *saṃskāra* [impressions], gives that *aham* [I], which is one, a variety of forms **as if** converting that 'one' into 'many': small and big, beautiful and ugly, dark and fair complexioned, high and low, good and bad, one's own and the alien, etc; and by confining each one of them within the bounds of happiness and unhappiness, abuse and praise, respect and disrespect makes each of them different and separate. The false sense that 'I am separate', having completely overpowered one, flings one down into the bottomless pit of darkness. 'Me' and 'all' thus get alienated. Recollect what happens to the eyes when they are suddenly confronted with bright outside light after having been confined within the closed doors of a dark room? Do

they not get dazzled, as if blinded and scorched? When you went through the realization of your 'me', do you remember, how intense was your agony affecting your whole being, your entire chest and belly, and how you felt—as if you had lost all your strength! Why was it so? When the eyes gradually get adjusted to the brightness, they find the sunlight welcome and soothing. In the same way, by getting used to keeping your mind ever steady in the splendour of that inner 'me' of yours, the bond of the petty 'me' of the past will snap. What is required, Ma, therefore, is only constant practice. The bond of the habit formed through the misconception caused by the mind tends to persist still : that this false petty 'me'—limited to the body alone—is in fact 'me' is a habit that has been there over a long period of time. Then, again, the pull back of this false habit will go on increasing if one is not always **vigilant** while dealing with different situations. This habit, Ma, is capable of obliterating the feeling of fullness and repletion that you experienced when you first realized your 'genuinely true' me. Do you know, how?

[As for example :] There is that bell-metal dining plate of yours : now, what will happen to it if even after having cleaned and polished it most carefully you left it for some days unused and uncared for? Don't you have to clean it every day? In the same way, you have always to remain **alert** and **attentive.** [Once you accept that], what is there to worry about?

Oh my mind,
Victorious shall you be

Victorious indeed shall you be
Victorious shall you be.
You are the sun—the king of light,
In the face of darkness, will you lag behind?
Destroy the darkness, O bard of light effulgent
Through the piercing rays of dawn.
Do crush the darkness under your feet,
And let there be light in all its splendour.
Oh why this poverty of the soul—
When the whole universe is full of nectar?
How long will you go on accepting defeat
Hiding underneath the dark depths of death?
Get up, O fearless one, the vanquisher of death,
Of what indeed are you afraid? [16]

You are 'replete with the feeling of fullness'; indeed you are complete in yourself; outside, only the play of change goes on: there is rise and fall, meeting and separation, mirth and wailing, creation and destruction—the play of the finite in the bosom of the infinite; let that go on! Why should you regard only one of them as true: the rise, the meeting, the mirth and the creation? The fall, the separation, the wailing and the destruction are, in fact, only the other side of the same [coin]. There are always the two: if one of them gets an upper hand, the other one is bound to issue forth in order to destroy it: [but] what is [beyond this and is] tranquil shall stay tranquil—tranquil and steady—

śāntam śivamadvaitam [17]

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(*śānta* + *śiva—advaita*). How can the one—*śanta* [the serene]—tolerate a multitude of disturbed ones ? That is why this *rudra* [the Terrible] arises and destroys the rise of that which is false.

Louder and louder does the drum herald-
ing universal destruction give
out deafening sounds.
How ecstatic are the 'babam-babam-bam'
sounds blown out from the
puffed up cheeks !
The fathomless blue is hurled violently into
the dance rhythm *tā-thai tā-thai thiyā*,
What a destructive laughter you give out,
stupefying all with your '*hā-hā*',
Is this not your boisterous dance, the
tāṇḍava, † O the terrible and dreadful one,
In your frenzied delight have you rushed
forward to devour the earth ? —
Piercing the horizon—stupefied and stilled
—does that deep sound arise ;
What song of universal destruction do you
sing that reverberates in all the
regions of the earth ?
Since the very birth of this earth, O the
Infinite, O the Auspicious one,
The soundless music of destruction has
gone on along with that of creation.
With this terrific roar of yours, with the
frown of your brow resembling
a furious current,
Is it this very message you are proclaiming
for the benefit of your creation ?

† The frantic dance of *Rudra*.

Never are you inauspicious, no place for despair is there in your scheme,
I do bow, O the Eternal One, O *śiva*, O *Rudra*, at your feet. [18]

[As experienced on the sea-beach of Puri at the advent of youth—]

After this destruction caused by *rudra* [the terrible] alone does *śiva* [the good] appear, Ma. The dance of *rudra* lasts only so long as this delusion of the small or the finite is there. After that is gone, you experience the infinite cool touch of the fixed, steady majesty of *śiva*. Hold fast and keep on holding to this. Just go on holding fast.

"All around me are as they were before, it is only me who has changed ; to observe each and every one has become enjoyable : this multi-faceted world, its varying moods, its variety of tastes, flavours and multifarious charms—all these have as though acquired a sweetness—" [you write]. You are today indeed the *ṛṣi* [seer] of this feeling of 'sweetness' ; by stabilising this 'sweetness' with the aid of intellect and in the light of *prajñāna*, may you now become the *muni* [wise one] of the *mantra* [hymn] of sweetness ; may all your vibrations, movements and words ring with the melody of sweetness—

madhuvātā ṛtāyate madhu kṣaranti sindhavah mādhvīrnah santvoṣadhīh. Madhu naktamutoṣaso madhumat pārthivam rajah madhu dyaurastu nah pitā madhumānno vanaspatirmadhu mam astu sūryo mādhvīrgāvo bhavantu nah. Aum madhu madhu madhu !! [19]

—Sweet blows the wind, the seas are all sweetness, all our herbs and plants are full of sweetness, sweet is the night, sweet is the dawn, sweet the dust of the earth and sweet the sky; sweet are the forest trees; this sun (+ moon) are sweet, the cattle (beasts and birds) are sweet, indeed all this that is here is sweet, all is sweet, sweetness galore!

All within and outside you is sweet: only feel this and also experience it. It is this knowledge of truth that is called *prajñāna*: may you stay steady and firm in this *prajñāna*. May this spontaneous experience of the natural blending of 'emotion' and 'intellect' in you be sweet. Just recall what Maitreyi said:

yannu ma iyam bhagoh sarvā pṛthivī vittena
pūrṇā syātsyām nvaham tenāmṛtā?

aho aho aho neti neti—hovāca yājñavalkyo
yathaivopakaraṇavatām jīvitam tathaiva te
jīvitam syādamṛtatvasya nāśāsti vitteneti.

sāhovāca maitreyī—yenāham nāmṛtā syām
kimaham tena kuryām, yadeva bhagavānveda
tadeva me vibrūhi!! [20]

—Even if this earth is replete with all the wealth for me, would I thereby attain immortality?

—No, no, no, your life will also be like the life of those who run after worldly objects. (In death through death); there is no prospect of immortality through wealth.

—What shall I do with that through which

I cannot become immortal? Tell me, venerable Sir, of that alone which you know [to be the means of immortality].

—Now, look at this, Ma; none but women indeed can, in this manner, in this sort of language, throw out the challenge—what an intense feeling of anguish: I don't want, oh, I don't want this material wealth and affluence of yours; let that dust lie in dust where it belongs.

'With bowed head,
I ask for a little of that wealth alone
By having which
One no longer attaches any value
To jewels'—
And saying this,
At the bank of the river,
He threw the jewel away.'[21]

Prajnanpad

Prasad, 22.10.1950

Blessings.

An 'action just happens'—there is no awareness of it—it is all carried out just through habit—**no seeing**: this is how the life of an ordi-

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nary person goes on; everything just happens, **one doesn't do**—that is why one doesn't reap the fruits of one's action. The **fruit** would indeed be **reaped if one did act.** Since the very childhood, everything just happens : that is why after having grown up one forgets even one's own attitude of childhood days. He tends to view the 'small' child's attitude with the attitude of the 'grown up' intellect of the 'adult'!—What a mockery indeed is such a life! You are able to see Manju †, as she is, only because you have seen your own childhood by going into the depths of the unconscious. **So, just see and keep awake** ; let not 'habit' drag you down into the insensate state of the inanimate. Let not the ceaseless flow of your past and future remain confined within the bounds of 'the little' in the form of your life's limited span of one single stage. Keep in view always the diverse and multi-faceted life lived in the past ; doing so you will steer clear of the emotions of pleasantness and unpleasantness which are produced today as a result of choosing between ugly and the beautiful, niggardly and the generous, crude and the refined forms of the multicoloured facets of outside world ; with pure and spontaneous joy will your heart then look upon all in your own image.

'Whom will you hate any more—
Your own face indeed will you behold everywhere.
It will be your own hand selling to the other,
Forgotten will all be—good and bad.

† A child in the neighbourhood.

Take a plunge, O mind,
Deep into your own self.'[21]

When you have asked your *sister* and mother to come to stay with you, the propriety, the honour, the dignity of your 'me' would indeed not be established so long as you do not, as far as feasible, fulfil all their expectations before they leave. In simple language, it only implies that till then the words **'you are'** would be meaningless. **What is the meaning of : You are?** It means that, **you act**; that in every vibration of yours, your 'me'—the genuinely true 'me'—enjoys its spontaneous expression, [and at the same time] it *also bestows* joy *on the other. That 'me' of yours* cannot be confined within the narrow bounds of the flesh and bones of the body; it tends to pervade through all! So, loosen the bond of ignorance that has imprisoned you in the bottomless pit of the ego; with a feeling of abandon, give yourself up to the great festival of light and sweetness and love and joy that is going on around you.

'Krishna Kumar', * *'auntie', and 'you' : Is it* that all of you are still in your old, unchanged forms? Does everything appear to be static and in the same condition as before? Are you now still as you were before? Are they too now as they were before?! Of course you do not know if they are still the same as they were before or not, but are you yourself the same? If not, why do you view all this with your former eyes of **ten or eleven years back?** Will you see Krishna

* A nephew of Sumangal.

Kumar and auntie now with the very eyes that were there before? Will you keep your mind glued to that stage? "**Auntie** did not present the *sārī* to me in good grace," [you say.] Was that so, or **was it you who did not accept it with a good grace?** You have taken it for granted that auntie is **the same old auntie even now**; what evidence do you have that her temperament has not changed? On the contrary, a direct evidence is right before you to show that **it has changed:** the very fact of her presenting the *sārī* to you shows she has changed. **It is only you, silly, that have not changed!** It is you who have misjudged her!! For that little while, your insight —full of love—that you have acquired by the attainment of your **self**—was overshadowed by the darkness of the **past.** Beware, beware.

Now, with regard to your getting a little less milk; do you know, for certain, as to who is it that is cheating you? If you know that it is Bhabhiji who is doing so, and also, if this is creating heart-burning in you, then tell her so and clear the matter with her; or else, simply observe all this and enjoy the colourful play of *māyā* that is going on. There is no harm in speaking to her that way. But in no case should you keep nursing bad feelings in your mind against her.

The meaning of *pratibodha-viditam* is not rendered quite clear in 'Mānusher Dharma'. * It actually means that: through each and every *bodha* [perception] will that be known. In each and every action I undertake, in each and every

* R. Tagore's Bengali book: in English, The Religion of Man.

experience I undergo; as well as, [in the realization of] 'who' and 'what' are all those that are outside me : in the perception as to 'who I am' in everything, my own 'me' is having its play in its manifold forms!

pratibodhaviditam matam
amṛtatvam hi vindate

bhūteṣu bhūteṣu vicitya dhīrāḥ
pretyāsmāllokadamṛtā bhavanti. [23]

—'Unhindered shall you be manifested in all that I experience.' [24]

—'Do appear in my soul in your ever new forms.' [25]

—'The moment I open my eyes, my heart shall rejoice.' [26]

—'The fact that you are—cannot but express itself spontaneously in life.' [26]

—'Spontaneously shall your name resound in my every deed.' [28]

With regard to *'prapañca-vismṛti'* [the forgetting of the worldly phenomenon] and regarding what is said about 'the necessity of discarding one's *svabhāva* [innate nature] if one wants to get at the truth,' it has been described in the paragraphs just preceding and following the couplet about *'śreyaśca preyaśca'* [the good and the pleasurable] in the first part of the Mānusher Dharma.—'Man does not place faith in what he naturally is (in his individual life, since birth) He asserted that the *svabhāva* [nature] of the *sādhanā* [effort] is truer than his *sahaja* (*saha* + *ja* — congenital)

svabhāva. Of these, one *svabhāva* concerns his own [lower] self while the other concerns his *bhūmā* [higher self]. By this logic the 'petty' *svabhāva* is to be discarded because the *svabhāva* of *bhūmā* is **mine,** while *saha* + *ja svabhāva* is not mine. The language of truth is different from the language of *sādhanāvasthā* [the stage of spiritual search]. One is not to be confused with the other. When will there be *asvīkaraṇa* [denial] ? Only through *svīkāra* [acceptance] and after you transcend the *svabhāva*. But even the expression '*asvīkāra*' is not appropriate and proper—! Isn't it ?

—While taking your steps on the road, do you accept the ground underneath (or, when you are going upstairs, do you accept each and every step of the staircase), or deny them ?

(1) What did the goldsmith, referred to in the last letter, do in order to determine the price of the various forms of ornaments mentioned : the bangles, the earrings, and the necklace ? Did he accept them or deny them ? (And what do even the common people do ?)

(2) Having spied the rainbow, do you, in consideration of its objective existence, accept its seven colours, or deny them ? (Does a child or an ignorant person accept it or deny it ?)

(3) Having looked at the sky, do you, from the scientific point of view, accept its roundish form and blue colour ? (What does a child or an ignorant person do ?)

(4) Having looked at a toy tiger, do you accept its tigerhood or deny it ? Do you get afraid of it or not ? But how does a little child behave ?

(5) It is said that once, when the play, 'Nila Darpana' was being staged, Ishwarchandra Vidyasagar * was so intensely moved by the scene of the European indigo planter committing atrocity on a young woman that he hit the Saheb [white-man] by hurling his sandal at him. The actor [instead of taking offence] placed that sandal on his head [with great reverence]. Why? Did Vidyasagar accept the fact of the atrocity being committed, or did he deny it? And what did the other spectators do : accept or deny?

Non-seeing even after having seen, non-knowing even after having known, non-hearing even after having heard: what does it mean? What does non-doing mean even after having done?

naiva vācā na manasā
prāptum śakyo na cakṣuṣā [27]

[That] cannot be reached through words, nor **through mind,** nor through eyes.

And—

manasaivedamāptavyam
neha nānāsti kiñcana ! [28]

[This] is indeed reached **through mind alone !!** There is no 'diversity', no division.

That means, there are two minds! What are these two minds? Which is the one that sees?

(a) One of the minds sees the **'diversity'** *alone as truth.*

(b) And the other mind **sees no 'diversity'.**

When, and how, do the two minds see diffe-

* A renowned scholar and social reformer of Bengal.

rently ? One is seeing with the eyes, and the other seeing through the mind !

—The mystery of *aham* and *ahaṅkāra* (in the last letter)—

(6) A king went out ahunting. While chasing a deer, he got separated from his attendants and troops. The sun went down in the sky and it became dark. The king was left alone. He was in need of a shelter. After a long search, he, at last, spotted a distant glimmer deep within the forest far away. On reaching there, the king saw two small huts in front of which was sitting an aged *ṛṣi* [sage].

"Who is there my child, deep in this forest in the dark of this night ?"

"A guest, O my lord, is at your door ; he has lost his way."

"Ma, Ma—"

Out came a youthful maiden.

"How lucky indeed we are, Ma, to have, within this deep forest, a guest. Arrange for due hospitality."

Next morning, at day-break, the king sought permission to depart, declaring :

"I am indeed a slave of you both, my lord."

"A guest is not asked about his whereabouts. An *atithi* [guest] is *Nārāyaṇa* [God] indeed."

"Here is a request, my lord. This forest is no place for this daughter of yours ; the proper place for this goddess of grace is the palace of a king. I beg for your daughter's hand."

"The daughter is independent, O King ; it is for her to decide.—Ma, the king desires to have

your hand."

"To help you fulfil your duty as a host, my father, I shall certainly abide by your decision in this respect."

The sage gave his daughter to the king in marriage.

In the meantime the attendants and the troops of the king sought him out. Men were dispatched to the capital for fetching to the forest the jewellery, etc., befitting a queen. The daughter of the sage was dressed up in queen's garments and adorned with jewellery.

From the day the queen entered the palace of the king, her spirit of service, her affection and feeling of oneness with the people around her won their hearts and they all showered praise on her. The king was enchanted and overwhelmed by her loving care and goodness.

The Prime Minister called all the ministers and said : "The kingdom is passing through a severe crisis. His majesty is so charmed by the superb beauty and virtues of the queen that he has lost all sense of reality ; the whole kingdom is greatly rejoicing too and the mood of festivity is all around. We too are of course enchanted, but the duties enjoined upon a king are hard and severe. The queen is with child ; according to sacred law, only one born of a princess is fit to be an heir to the king. The family from which the queen comes does not fulfil this condition. But to advise his majesty to forsake the queen is also to invite death. We are confronted with a dilemma, the situation being alarming indeed. The only way out is : to get the baby killed after it is born.

All the ministers panicked. What the Prime Minister had said was however true and he himself was entrusted with the onerous task of doing the needful.

One day, when the baby was six months old, the Prime Minister called its foster mother and ordered her thus in complete secrecy :

"Take this child today to some place not close to here, and kill it ; then, having smeared your body in its blood, tell the tale in a voice choked with sorrow that a wild cat ran away with the prince and that while trying to save it you got mauled. You need not fear the consequences ; you will receive full protection from me."

Four offsprings were thus done away with one-after-another. By the accidental death of no less than four of his offsprings one after the other, the king was stricken not only with grief but also fear. He was now terrified of the queen. The king having thus been stricken with sorrow, all his affairs of the state came to a standstill.

The queen suggested : "You are sorrow-stricken, my lord ; and you look even at this devoted slave of yours with terror-stricken eyes ! Let the royal physician be called."

"There is nothing that the royal physician can do in this matter ; all depends solely upon you : my life, or death !"

"Your devoted slave is prepared to give her very life in your majesty's service."

"There is no need of giving your life. I ask only for a word from your mouth. Only one word ! just one ! Tell me—who are you ? Are you a witch ? Tell me who you are. We have lost, one

after another, no less than four of our children. Being a father I am stricken with grief. You, on the other hand, have never for a moment ceased to smile; there is not the slightest slackness in all the affectionate service and care that you bestow upon me. Can this ever be possible for a mother? You carry no human heart within your bosom indeed. You seem to be a witch. Just tell me who you are."

"I have now understood what ails your majesty. I shall answer you indeed, but before that you will have to promise that after having received the answer you shall allow me to depart."

"Be it so," said the king, having completely lost hold on himself.

"Then come hither, my lord."

The queen took the king to her secluded room and had him seated. She then opened a small bag, brought out an unclean cloth and showed it to the king.

"Do you know, my lord, what this is? Do you recognize it?"

"Yes, of course. This is the petty garment which you wore while at your father's ashram."

"It is this petty garment that has indeed saved me, your majesty. I am but an ordinary woman, my lord. The accidental deaths of the children did of course make the mother deeply grieve the loss! But here remains this dirty petty cloth of mine! Early from the break of day till deep into the midnight, I served you, my lord, and your kingdom. Having finished with your service at midnight, when you are asleep, I come back to this room of mine and, casting all the queenly gar-

ments and jewellery aside, I again don this very ordinary piece of cloth. I then tell myself :

" 'My heart, O my heart, you alone have been my wealth for ever. By the grace of his majesty today you are adorned with such jewellery ! One after another—what riches you have got and also were again robbed of : your children. How abundantly have you received ; how fortunate to have been so greatly honoured ; but [remember] all this is only by the grace of his majesty. If his majesty is displeased tomorrow, nothing of all this will belong to you. **So much has been received, so much indeed is being received, but how long will it take you to be deprived of all this ?** What you really own is this torn, dirty rag. No one would like to take it away from you.' In the day-time, when I am at your service, my lord, I become a queen, but in the still tranquillity of the night, I revert to the all-renouncing, self-contented daughter of my father, the sage. This rag belonging to the daughter of the sage—that I always cherish at heart—has saved me from the magnificent glory of [the life of] a queen gifted with an abundance of enjoyments and pleasures, honour and regard, as well as the joys and sorrows which come to me on account of my husband and children !"

"I have understood, O queen, I have understood now where lies the spring of your imperishable glory and majesty. Blessed are you, and blessed am I indeed. You are my *guru* !"

"Permit me now to take your leave, my lord. I came to serve you in order to help my father perform his *dharma*. My old father is all-

alone ; if he still lives, I would like to serve him a little more in his last days."

"To live without you will be my very death. Driven by desire and *moha*, I had brought you along with me from that self-contented *muni* [sage] ; now let me also come with you and atone for that *moha* of mine !"

—Say, now, did the daughter of the sage accept the queenly life, or did she reject it ?

P.

Prasad, 20.11.1950

Blessings.

Physical injury at this [old] age is bound to give your mother some trouble. Complete rest would be of great help in alleviating both the physical hurt and the nervous shock.

That Sumangal is fully occupied with his work is very fine news ; that **he 'is'**, must get full and complete expression in a **spontaneous form.** But you have not mentioned anything about you 'being occupied' also. The proof of the flower's existence lies in its blossoming. Only when each and every petal has opened out fully is the flower complete in itself in respect of its form, colour,

smell and touch. [In the same way] where does the proof that **'you are'**, lie in, Ma ? May your strength be manifested in the colourful play of your ever new forms ; may all that is within and without you find happiness in affection, love, service and knowledge, and in spontaneous joy ; may you get filled with lasting sweetness derived from [the state of being in] tranquillity and harmony, and may that sweetness and beauty radiate all around you.

Write about yourself as and when convenient.

Prajnanpad

Prasad, 7.12.1950

Blessings.

Now look at the fun : The mother came to the daughter to receive some affection and attention : and got it in no small measure, in fact in full, though in a roundabout way.* The mother made the daughter realize that she should now take on the role of being a mother to the old

* My mother had an accidental fall at our house and was, consequently, bed-ridden for many days. The reference here is to my having nursed her then.

mother who is very old now and has turned into an old daughter. How can there be any comparison with the other sons-in-law? * Both of you indeed 'are'; you have now grown into human beings—let this find spontaneous expression in every action in your life : in the completely satisfying joy of the realization that 'all indeed is mine.' Yes, now you may arrange, as and when convenient, for the return of your mother.

Oh, what a bountiful shower of all that is good and nice and excellent !! † What a pity, the learned astrologer did not have a look at Sumangal four or five years back. Situated far away in this remote wilderness, can we, too, hope for a share of these honey-drops so abundantly good, nice and excellent? Be filled with this all-pervasive sweetness, O Ma :

Madhurādhipaterakhilam madhuram—[29]

'Everything deriving from one who is the lord of all sweetness, is indeed sweet.'

I would certainly like to see the learned astrologer some day.

You say the 'devil of action' has overpowered Sumangal. Is it the devil or is it the 'joy of action'—the joy of expressing and expanding himself in all directions? I should indeed call him a brave boy if only he succeeded in establishing the kingdom of love amidst this kingdom of the demon

* The reference here is to the praise bestowed by my mother on Sumangal comparing him to her other sons-in-law.

† The reference here is to my report sent to Swamiji of our meeting with an astrologer and palmist who, having read my hand, had declared that I was very lucky in so many respects; and who had in fact extolled me to the skies.

of the Machine. And what about your own work and responsibilities? How many arms and hands have you now acquired: are you merely two-armed still, or *daśa-bhujā* [ten-armed: the *Durgā*].

Quite recently, you just escaped the assault of a letter from this side. It was late evening on the day before the full moon of *Kārtika* [November] —when the early part of the cool night was dimly illumined by the somewhat misty moonlight. The cold [of the approaching winter] had made everything around appear numb, still and tranquil. A thoroughly drunk Adivasi [tribal] youth, walking along the pathway beyond, suddenly gave out a shrill cry: O—o—ho—o—o—! It pierced the very heart of the still night. It was a **single** sound! But, along with that, two other sounds also came floating across the mind—

'I am all alone; what shall I do —o—o— ?'

'I've been crushed to the pulp—'

—The former cry of despair was that of a little girl who felt utterly helpless, deprived, rejected and resourceless; who had lost everything and had been abandoned! (Can you make out who?)

—And the other sound was the bitter and desperate cry given out in terror-stricken anguish by a little boy who had been tortured, outraged and crushed, and who, too, had indeed lost everything and was abandoned!— (This one could be recognized by the other person!)

Confined—confined: confined only to one small experience of his limited life! [How ironical that] there are pathetic lamentations and suppressed cries of distress by little beings in the very midst of perpetual and abundant life-beats all

around them in the wide universe! One is simply incapable of going beyond the confines of that single experience. [One is] just confined—confined to the very limited and the *small*!—Immediately thereafter, there rushed through the mind the motion pictures of two life streams, passing by the various landing places on the banks of both the rivers of life! Both the currents then reached the point: Ah, here I am—having attained, in the midst of all this, the bliss of life that is steady, calm and in harmony with all that is around me! Various are the states and forms that I have left behind: multi-formed indeed am I. So many were the roles I have played in life, and so many are the roles I am still playing in various forms and in different settings! In mirth and laughter, in wailing and crying, in sorrow, fear, anger and hatred—I have had the petty experiences of a limited life. Pervading all these limited forms and states indeed I prevail, I am the one *bhūmā*—calm, still, saturated with *prajñāna*. The sound that pierced the bosom of the moonlit supreme bliss gradually faded away at the unfathomable touch of the soundless stillness.

Recently there were occasions for writing a couple of letters. From these some portions are extracted for the benefit of you both:

What is required is to awaken '
āptakāmam ātmakāmam akāmam rūpam śokāntaram—[20]
to fruition in life. (Do you follow Sanskrit?—It means: One who has fulfilled all his desires, one who has achieved all that he wanted to, he alone has desired himself; he alone is left with no desire

—that desireless state alone is beyond sorrow—without sorrow and pain. One who is *āptakāma* [with all desires satisfied], is alone *ātmakāma* [desirous of himself], he alone is *akāma* [desireless], and he alone has gone beyond sorrow.

hiranmayena pātrena
satyasyāpihitam mukham[31]

[This golden covering on the face of Truth] is so callously and heterogenously casting its spell over the mind of people today everywhere that the strength and courage to stand up before it and say '*apāvṛṇu*' [uncover it] can be found only in a very few fortunate souls. That is why being tempted by and remaining confined to only 'a little' has become easy and natural. Because of life's deceptive appearance, people seriously occupy themselves with gathering a few bits of learned phrases merely from hearsay and books. The simple truth, that one can know only through being and that 'that' can be known only by 'being that' in one's every single life-beat is gradually disappearing from life. As the [Bengali] proverb goes : A woman can't be a child's mother without having given birth to that child.

As also :

'Can one who has known nothing but happiness
Understand, even by chance, the sorrow of one stricken with grief?
How can one experience the pain caused by snake-poison
If he has never been himself bitten by a snake?'

The petty-minded men of today have no eyes to see this most simple and patent truth. They want to fill their lives with words borrowed from others' mouths; hence this meaningless mockery of a fruitless existence all around.

One has to know oneself, one has to get established in one's own self. One's eternal true 'self' can be found only in the 'self' of today, in the acceptance of its very limits and thereby transcending it. It is only by going beyond this self of today that one's eternal self gets manifested. Look at the growth of a tree; it is only after the seed has ripened, has completed its full term of life, and has outgrown its limited form, that it acquires the form of the plant which then grows, blossoms and bears fruit. A seed in its immature state of development remains confined within its limits of immaturity; it cannot go beyond that; it cannot draw from within itself the various colours, forms, fluids and tactile sensations which would give it the mature fulness in the accomplished forms of the plant, the flower and the fruit. So is it with one's life. An immature unfulfilled life remains confined to the petty and small, it is impossible for it to get out of the limits of its smallness and insignificance; the talk of *bhūmā* [totality] remains restricted to mere words. Manifestation of *śivatva* [totality] is not possible without *jīvatva* [individuality] getting fulfilled; to transcend the bounds of *jīvatva* alone is *śivatva*. Acquiring the boldness and vigour is the only correct means for transcending *jīvatva*. The fundamental point in this is therefore to accept life and, thereby, to give expression to every aspect of it through

total application of *jñāna—icchā—kriyā* [knowledge, desire and action], even as a well-cultivated rose blossoms forth after all of its petals have attained maturity. By being untrue to one's own life, one gets entangled in mere verbal mockery.

vāsanākṣaya—vijñāna—
manonāśaḥ mahāmate
samakālam cirābhyastāḥ
bhavanti sukhadā matāḥ [7]

parīkṣya lokān karmacitān brāhmaṇo
nirvedamāyāt nāsti akṛtaḥ kṛtena tadvijñānārtham
sa gurum evābhigacchet samitpāṇiḥ śrotriyam
brahmaniṣṭham. [32]

Perfect man, and *brahmajña* or *ātmajña* have the same meaning.

The more one is hurt by the severe shock from the batterings of extreme pain or sorrow, and the more the diversity of those blows, the more is one's mind awakened and becomes eager to seek the 'why' or the cause of it. The more intense the anguish underlying the impetus for this search for the cause, the greater the ease with which the truth blossoms forth, and, simultaneously, the more steady the stabilisation of the mind in the splendour of that truth becomes. The diversity of intense experience alone is the priceless treasure of human life.

There is a difference between 'being done' [happens] and 'doing'. In the lives of animals, children, or adults that are children [uncultured people] everything is merely 'being done', things

just happen—the emotion **straightway gets expressed** *in the form of* an activity—; but not so in a man. He **'does'.** The *sahaja* (*saha+ja*) instinctive impulse has a tendency simply to run wild, but man provides a proper outlet for that impulse to express itself; he acts only after bringing about a harmony between the inner instinct and the outer environment. It is for this reason that he earns the right to the fruits of his actions. Man acts: *before taking a step he considers its* pros and cons; after that, when he has arrived at a conclusion, he takes the step; he also accepts the responsibility for as well as the consequences of that step in view of his having acted himself. Thus, in the same measure as he gathers and digests his experiences is he in a position to apply those newly acquired experiences to the *various changing circumstances. Is it right for* man to stick to one single situation? Life is not a stagnant pool; it is a constantly flowing advancing stream. A river flows past a landing place only once; it doesn't get stuck to any one landing place, nor does it even come back to it. Should life remain stuck, bound to one single experience of the past? *Saṃsāra* indeed *saṃsarati*—moves on: it does not, for a single moment, stop at any one place. So man has to push his way through this stream consciously and move 'forward':

> 'To live and yet to fall behind—
> Has indeed no meaning.
> What is one to gain, O brother,
> If one has to live only like the dead?' [33]

Life is a flow ; it is not static and motionless. Do you remain one and the same [person always]? Through how many different forms and through what a stream of various bodies and minds has your 'me' passed till now ! You are multiformed indeed. Why will you allow yourself to be taken in by the false charms of one single little form and remain bound to it? Turn your mind to this broad and large image of yours. What happened is past and gone. Will you allow the 'then' to overpower the 'now'?

'Won't you get in tune with this blissful rhythm
Of being dropped, of being swept away, and of breaking up ?'[34]

Just accept this : what you had, **had only been** ; it is not here now. Whatever is here now, **is.** What you have to do now is only to bring this to fruition. There can be no transaction **today** with what is past and is no more.

Prajnanpad

Upaniṣat

hiraṇmayena pātreṇa satyasyāpihitam mukham
tattvam pūṣan apāvṛṇu satyadharmāya dṛṣṭaye.[31]

The face of truth is covered with *hiraṇmaya* (the attractive, the tempting—), O *pūṣan*, the protector,—**unveil** that cover : being devoted to truth, let me look at that truth.

Now see,—*apāvṛṇu*—unveil—a command! [He does not say :] '*Be so kind as to unveil it*'—*no* [attitude of] begging.

The root of man's firm and steady consciousness lies in the variety, depth and comprehensiveness of experience. An intellect which remains confined within the limited and the narrow, has its play only on a superficial level; it does not acquire firmness, and perceives truth but partially. Having taken this alone to be the whole truth, therefore, when one experiences something outside this narrow confine, one gets baffled—as though everything has gone wrong and is false! But by going through a variety of experiences, in their depth and comprehensiveness, one gets acquainted with truth in its all-comprehensive aspect as *brahma*, and this is how one's intellect is enabled to perceive comprehensively, deeply and in the diverse ways as to how, where and when something happens; it thus acquires the knowledge of the cause-and-effect relationship—one indeed becomes *parāvarjña* [all-knowing]. One will therefore have to accept the rich variety of this experience with a sense of reverence : the more one accumulates experiences, the richer would his life be; to that extent only would the intellect remain steady in the midst of the blows and counter-blows dealt by outward changes. Just see Ma, only see—a variety of people, a variety of situations; only accept this diversity of all that is outside; don't look at this diversity from the angle of your own

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likes and dislikes : what is different has to be seen as different. Having thus acquired the ever new joy of experiencing everything you would be able to see all this without an effort.

ānandarūpamamṛtam yadvibhāti.[35]

—Whatever finds expression is full of bliss and immortal.

... ...

Ashram, 2.2.1951

Blessings.

"This involuntary, natural and spontaneous flow [of my life] has really enchanted me,"—[you say]. Shall I take it that in writing thus you were not carried away by sheer sentiment ? May I take it that you have in fact experienced this in the light of *prajñāna* as revealed in a spontaneous and conscious feeling ? This being at ease, feeling light and contented, is the spontaneous expression of self-fulfilment. Feeling of self-contentment : no pull in any direction : complete relaxation. Have a direct experience of all the senses : herein lies joy, Mother dear, this indeed is joy. 'The hands and feet, the nose, the mouth and the eyes, all...' indeed bear witness to this joy.

"I spoke" and "I heard" : Very true. There is nothing but 'I' ; wherever you split the 'I' and

isolate it, a segregation is immediately brought about. All within you as well as outside you is only your 'I'. Isn't that so? "This happened because of my selfishness."— What does this sentence, or others like this, actually imply? As though 'I' and 'selfishness' are separate entities: that 'I' am not responsible for that which was caused by selfishness. If you make such a division within yourself, who will act then? It is only because of this that your action is not backed by a solid and strong determination. 'I did [that] right or wrong—it is I indeed who did that: I did according to what I considered proper to do at that time; now, however, the **result** of that action has made me feel that it was not the proper thing to do: very well, I won't do so any more. I am getting changed every moment—am ever moving, moving on—I won't remain stuck to any single position, in fact that is an impossibility!'—Look, how strong is the determination here.

This much with regard to what happens when you split your 'I' internally. And now see what happens when you split your 'I' externally. "What more is possible for me to do?"— this implies that you consider some part of what is outside you as 'yours', and some other part as 'alien'; merging yourself only into those whom you can consider your 'own', and getting alienated from all others. It becomes 'possible to do' for those whom you love, and does not become possible to do in the same way for others. And then, coming down to a still lower level: remaining bound **exclusively to your petty 'self'**, even to the extent that, there is no wish left to do anything at

all for anyone else—even to lift a finger hurts! This only means that having divided yourself, and having got identified with a part, you just make yourself small. And this is why no distinction remains between the 'physical capacity' and the 'mental capacity'. It is only the mind that makes you feel that you are incapable of doing something. And the body too dances to its tune. This is nothing but dividing yourself and getting identified with a part, with the small, the petty, Ma dear. Beware, beware: so long as this primary pull of the past is not completely eliminated, even the slightest negligence on your part would drag you and hurl you back into pettiness and blinding darkness. You are whole and complete, both internally and externally: the play of your infinite energy is seen in a variety of manifestations: it is this sport and play which produces waves in the ocean of bliss, my child! May you ever remain full of this joyful play, O the steady one, the blissful one.

... ...

To be open, open, open: To be established in the 'I' is 'to be open'. All is closed when a hide and seek starts within the 'I'. The eyes are open, the mind is open, the heart is open: 'I' am open. —But externally, in behaviour? —Well, one is as one is.

Prajnanpad

Ashram, 15.2.1951

Blessings.

So long as an emotion remains repressed within, it goes on seeking an opportunity to come out in the open : this is what is meant by the pull of the past. Beware—beware. You will certainly have to try to be free from this pull of the past [sense of] pettiness. This indeed is darkness, this is death : what is meant by the bond of darkness is this. This, as you often speak, is the stronghold [that imprisons]. Extricate yourself, become free. *The key to the treasure-house of freedom lies in* acceptance, Mother mine. What does acceptance mean ?—Of course I am here at present, but whither am I going ? The 'near' and the 'far off' —between both these do 'I' have my play. You are in your room : what happens if the limited space, air and light which are there in the room are closed to the space and air and light that lie outside ? Won't you feel suffocated ? But **if** all the windows and doors of the room are **opened out ?** The inside and the outside, the near and the far then intermingle in an eternal embrace with each other. Relief, only relief ! What more is required than that the mind and the heart be open ?

Only see, Ma, see. To be careless and negligent is the biggest insult to the dignity of a human being. Blows do come from outside, but it is for man to face them ; an experience comes from outside, but it is felt by man inside. [What matters is] to have this feeling, this knowledge : that it is all 'mine'. In each and every beat of life

there is this 'I'. Keep life an undivided whole; carefulness and vigilance will then become easy. Sorrow and death lie in smallness and pettiness; *amṛta* [deathlessness] lies only in *bhūmā*, the whole. As a human being, this *amṛta* is indeed your birthright.

Prajnanpad

Prasad, 15 Baisakh 58
[29.4.1951]

Blessings.

There were Rabindra-songs on the Radio this morning:

'Again and again burst forth
Waves of joy.' [36]

—Again and again? Repeatedly? Not continuously, incessantly—without a break! Why this niggardliness, Ma? If, indeed, the waves are to burst forth in the ocean of life, if in the unfathomable ocean of sweetness brought into being by the inexhaustible vitality of life there is to arise the wave of bliss, if one experiences the joy that is born of the incessant flow of manifold experiences

in the crisscross of time, why may *it not* be incessant?

> 'At times I do get a glimpse of you,
> Why not night and day?'[37]

Why should this *question of not getting it night* and day arise in the mind at all? Let the show go on in a never-ending flow: *this, surely, is the* joy of living in your lives, Ma. Not—again and again, but **constantly, and always, and completely**—unbroken, ineradicable, incessant, continuous. *'I' find bliss in 'bhakti': [in this] there* remains the feeling that 'I am separate'; but in fact I myself am the bliss, I am the same, not separate: saturated with sweetness, saturated with bliss am I—*amidst the multitudinous variety of* forms and colours, tastes and flavours, only ONE —*śānta, śiva, prajñāna.* Why doesn't this feeling of being saturated with bliss remain unbroken. why does it appear 'again and again'? Because of the *māyā* of this **small I.** 'Mine' and 'not mine, but alien'. *You didn't look upon the* boy *who was* with Dinanath as a 'boy'; you looked upon him as **not mine, as an alien boy:** *that is where the* fault lay. [How faulty to feel]: this is mine, that *is not mine—and therefore* alien. All those whom I consider as mine are 'nice', whereas all those whom I consider as not mine are 'ugly'! Thus you viewed him only after having wrapped him up in *the coverings of* 'nice', or 'ugly'; whom indeed did you see? You looked at the **cover, not at him.** This is how, overlooking the diverse variety which marks this multifaceted world, one simply goes

entangled in the enveloping 'covers' of 'mine' and 'not mine—or alien' and keeps struggling with them.

> 'Only running in a circle around myself—
> In vain I get exhausted every moment.'[38]

How meagre is such experience, how poor and miserly the conception—just see. Only see 'that' as it actually is; then alone will you be heart and soul with the whole variety of infinite forms, then alone will there rise the **eternal** wave of bliss. Where did the mistake lie? Only in 'my' imagining, in not-seeing. **Not to imagine—but to see, only to see :** whatever it is, whenever it is, wherever it is,—to see only that, O Mother mine. "Are you only the body of this **Minati ?** " [Try to show yourself :] "This is no more than another form of yours : this Dinanath here, this Sumangal Prakash there, this boy—as also you yourself—all are the same (infinite energy)—just like waves of the ocean.—Isn't that so ?" So—they are all waves of the infinite forms of one and the same ocean. How numberless the waves, how vast the play of their diverse forms and colours : this alone has to be seen. To bring in a wish or liking of 'mine' in the midst of all this is a travesty : having got identified with one of the waves, all the other waves are branded as 'not mine', and immediately all access to the still coolness of the boundless, infinite, and unfathomable ocean is cut off; and what now makes its appearance is mere fluctuation in the rise and fall of the petty wave.—From where to where !

This fluctuation of smallness arises because of your 'letting yourself go.' Be absorbed in that eternally true self of yours : you are verily that water—unfathomable and infinite ocean, not the small 'one' wave. The pull of the past in the form of 'that small wave am I indeed' —*still persists ; show to it* now that the wave is nothing more than a shape, a form of yours. You are nothing but water, you silly ! Why do you consider every form in which you get **manifested,** from time to time, as yourself ? If you pour an equal volume of water in various receptacles—a bowl, a jug, a glass, a test-tube, a beaker—wherever placed, the water therein appears in so many different forms. Which is then [water's] own form ? Don't all forms belong to it ? Doesn't the potentiality of infinite forms lie hidden within that ? But, ***in itself, it is formless. It is water, only water.*** So indeed are you : with potentiality of so many forms ! Amidst the variety of diverse forms and colours and diverse tastes and flavours, there goes on the play of the waves of joy and bliss, but deep within yourself you are indeed the same, that is, tranquil, harmonious, unbounded. — Get merged in the sweet beauty of the infinite form and colour. —

'Myself am I the player,
Myself the flute indeed
Myself am I enchanted.
Where indeed is my abode :
Atala or *pātāla* † or the heaven or the earth ?

† Lower regions of the earth.

Who am I, of what form ?
And who indeed are mine, and who
the aliens ?' [39]

— **Keep [this] in mind, keep awake :** the question 'to keep [in mind] or not' arises only because, [as you say], "I was carried away by emotion, habit and laziness" produced by the 'small I'. How can the question 'to keep [in mind] or not' arise if **indeed I am ?** I am, am, am : Immersed indeed I am in the ocean of bliss saturated with sweetness ; on the surface alone, the waves of joy have their eternal play. The play of the many amidst the ONE. This undoubtedly is bliss.

Prajnanpad

The [distinction between the] *tattva* [essence] of 'am' and 'exist' has to be always kept in mind.

The difference or line of distinction between 'am' and 'exist' is to be obliterated.

You have to do nothing but to uproot the 'here I am' and merge it in the 'I am'.

Prasad, 18.5.1951

Blessings.

What you write about Sumangal is splendid, Ma. One's entire energy to act is derived

from the renunciation of action. Just consider : if someone wanted to go on working day and night, if he denied himself sleep during the night, how long can he carry on ? Will the energy and zest for work last ? Will his body and mind be able to stand the strain ? What does sleep mean ?—To *get free from all, freedom from all* except one's own self—even from one's mind, freedom from the illusion of this small 'I' ; in fact, it means going deep within the *śānta, śiva, advaita*. '*Svapiti nāma*' —*svam api—iti*. 'One attains one's own self'— while asleep. Having secured freedom from all this, one is immersed in one's own unfathomable depths ; only when the sleep has been deep can one acquire the energy to undertake other work, to fight with everything other than one self—*ātmetara* (*ātma* + *itara*—other than one's own self) ! This is *the law of nature. It is expected of man to know* this law and to apply it to his life in practice : **Man acts.** All that, therefore, which is **just happening** *in nature, that without which* all nature's work will stop—is to be **done by man deliberately.** So long as one is attracted by what *is outside, one shall have to act in terms of the outside* and **will have to see,** after putting up a fight, that there is nothing outside, nothing indeed. *But it is the law of nature that after this fight* one gets quite exhausted and then, in order to obtain relief from exhaustion, wants to run away from that external *situation and, thus, falls asleep*. The harder one works, the harder one's fight with the outer world, the more does one sleep. It is, however, given to man to be aware. *For this very* reason there is, in this country, an injunction to

observe *trisandhyā* *—the three *sandhyā* —the three *sandhi*—the three *yoga* [unions] : (1) union between night and day—the morning ; (2) union between morning and afternoon—the noon, when the sun is right above one's head : between sunrise and sunset ; and (3) union between day and night —the evening.

These three are the periods of transition : that is why Nature, even if it is for a very little while, becomes calm and quiet. The process of the rise and fall in Nature then stops : man is also, therefore, expected to stop all work at the time of these three transitions and atune himself to the calm and quiet in Nature, and cease to function by relinquishing himself—his small 'I'—and to get completely immersed within his own self. Man's life today is not in tune with nature ; it has become unnatural : the *āsurī vṛtti* [demoniacal mode of life] born of industrial din and clamour has eclipsed the quiet of *sandhyā*. It has become difficult to even discern when it is dawn, when noon and when evening ! Everyone is simply running, running, running ; there is no joy at all for anyone—

'An evening was evening indeed in days bygone
The electric light that mocks at the day was not yet born !' [40]

Life has now become monotonous, uniform and lacking in variety, and this is why it seeks variety through over-excitement ; in spite of this, however,

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* The morning, noon and evening prayers.

one is overtaken by depression : look at the cinema, etc. Where is peace ?

That is why among these *trisandhyā*, at least at the first *sandhyā* [dawn], one must enter the treasure-house of one's life ; only after observing it should one enter the drawing-room or the workshop of life and start work—and that too in the same calm and cool spirit. Now, both of you will have to tell me what in depth is the significance of *trisandhyā* ? Having first dipped oneself into that ONE—the *śānta*—*sthira* [stable]—*sama* [even]—*śiva*—*advaita*—*prajñāna* ; in the process even if one passes through the outward disquietude—inconstancy—fickleness—sorrowfulness—multiplicity—ignorance—one will not, by virtue of that joy of the ONE being there within, be lost in that 'multiplicity', but will, instead, simply have one's play within that 'multiplicity.' This indeed is the secret of work, of play, of sportiveness. "I am that very infinite energy ; I am the same formless one—full of joy, *śānta, śiva* : I am moving, having the play : this Sumangal, this Minati—what a multiplicity of outer forms indeed ! I am just going about playing all the time. With all am I, within all am I : all this is the play of my multitudinous forms. I won't, therefore, get identified with any single form." Why will you get identified, Ma, with that small name and form of 'Minati' ? Isn't it because of this, viz., having considered S——and R——as aliens, that you could not enjoy any 'fun' in their play-acting of love ? Of course you may, at times, allow the illusion of that small 'I' to have its sway. But again you have to get out of that and come back to your own 'I'. Let this play go on. Try to

come out of the narrow confines of 'I exist'; it is produced by the small 'I' which encloses you. Of course, it may force its way occasionally, for its strength is not yet fully exhausted; therefore stay immersed in that very serene—stable—even—*prajñāna*. May the 'emotion' and the 'intellect' of you two help **awake and fill** each other: may both of you fulfil each other. The union of you two is like that of a precious stone with gold, you silly! May you **keep awake,** may Sumangal **be fulfilled**—effortlessly.

Prajnanpad

Prasad, 10.8.1951

Blessings.

The funds required to fight this case* should be collected at the very outset when people are enthusiastic. At the very start, when their zeal is at its zenith, people are ready to donate large amounts without attaching much value to their money: later, this zeal gradually subsides. When the suit has finally been filed, every possible effort to fight it will have to be made although there was

* A defamation case had been filed in a Court of Law against 'Navarashtra', the paper of which Sumangal was the editor, and an appeal to the public was issued for donations.

some carelessness on the part of 'Navarashtra' also. Mere abstract enthusiasm is not enough : what is required in addition is the aid of a balanced intellect. Some public propaganda is also necessary.

With all these goings-on, now see, Ma, how niggardly and petty-minded people are. Because of their inability to play their various roles in life, they remain attached to and confined within their petty individuality. The country or the nation, *having attained its freedom*, is moving forward, but the individuals who comprise the nation are still held in bondage by the ties of their individuality, family and caste ; people have no sense of oneness with the nation : there stands a massive *wall between the two—a gaping void*. How can a nation move forward if the people also do not keep pace with it ? That would hinder the movement at every step : it would indeed be like the movement of a carriage crowded by many passengers everyone of whom, being armed with sticks, spears, etc., keeps hitting the road right and left, as each of them pleases, thus hampering the speed of the carriage. The target of '*Navarashtra*' is Krishnavallabh Sahai, the Minister ; Krishnavallabh Sahai, the 'elder brother of Damodar Babu', is in no way its target. In the eyes of the guests who were invited to the wedding celebrations at *Krishnavallabh's residence*, he [on that occasion] was not a 'Minister' ; but this 'social' role of Krishnavallabh was overshadowed by the 'Minister' Krishnavallabh, and the *role* of the 'Minister' was further overshadowed by the petty behaviour of the 'individual' Krishnavallabh.

Now, you see, what is there behind all this ? Only the 'individual' pettiness. What else could make one, whose residence was full of invited guests, behave so arrogantly ? Devavrat had gone to his house not as the editor of 'Navarashtra', but as an invited guest. And yet he was insulted. If this is the attitude, why would not nepotism and black-marketing, etc. flourish throughout the country ? For, there is only the 'individual'—not the nation. There is no feeling of oneness with the nation : the feeling that 'I am the nation' ; not having merged oneself in this comprehensive entity, one is still confined to the same petty 'individuality' : that is why only self-interest is supreme. So long as a citizen is not taught what his duties are—that he has to learn to merge his identity in the various different roles according to the demands of varying situations—how can all those roles be performed, and how, for that matter, can there be any progress ? For instance, how can you perform the role of a queen while taking part in a dramatic performance if you continue to regard yourself as 'Minati' ? Your identification with 'Minati' will hold you back : it won't let you get identified with the majesty of a queen ; you will be afraid ; you will see in the audience only your parents, etc., and will be afraid of their adverse reaction. You will, thus, fail to perform the role of a queen. To play the role of a queen, won't you have to become a queen within you as well as without ? Then alone could the acting be considered as a success. In the same way, when you are entrusted with work of a certain nature, you will have to adopt that very nature ; it won't do to be pulled back by some

other nature. When a man is a 'teacher', he is not a 'father': having occupied the chair of the teacher, [is it allowed] to discriminate between one's 'own' children and other people's children? This applies to all spheres indeed. The first priority before the nation today therefore should be the teaching of civic duty; a slave knows nothing but his own petty self-interest: his 'own' hunger, his 'own' pleasure, his 'own' greed. In an independent nation, however, every single citizen is the 'nation'. One will have to merge one's identity in the entity of the nation in each and every sphere. Whether one is a wayfarer, a traveller or a citizen, or is in some responsible position in the country or abroad in a diplomatic mission, one has to keep in mind everywhere that his 'I' is not a petty individual but the nation itself: only when this feeling gets strongly entrenched within will the wall that stands between the nation and the people be demolished, and the whole complete entity will move forward towards a common goal, with a common purpose. Who can ever dare check the advance of such a nation? This educational effort is nowhere evident: if 'Navarashtra' could undertake this work through a series of articles, that surely would be a notable contribution.

This is only a summing up.

You are reading '*I Choose Peace*': very nice—read it diligently: see, how strange is the phenomenon [dealt with in the book]. It is time you got rid of all tension and gave full play to all the various states of your mind; through the enjoyment that you get out of that multicoloured play, find out your own 'self', and by doing so become

steady, serene and emancipated. May India's eternal *sādhanā* [search] attain, through you both, the majesty of fulfilment. India surely has much to contribute to the world. This *brahma-jñāna* or *ātma-jñāna* [knowledge of the Absolute or the Self] of this country will vouchsafe *mukti* to the world. Life will transcend its identification with the nation and dissolve itself into trans-nationalism ; a sweet bond of mutual friendship will make people embrace each other. All will acquire sweetness and joy. When 'I am the all, no one is different from me,' then who will quarrel with whom ?

... ...

Prajnanpad

Prasad, 24.9.1951

Blessings.

Break open your narrow enclosure – spread out and get merged in the vast and rich variety that is lying all around you : keeping within yourself, enjoy and feast on this pulsating variety of form and colour and thereby experience your own dimensions and magnitude. Try also to portray, in words, each such experience, at your leisure. May the whole universe be assimilated in you. The

piece of writing that you sent is being preserved here.

... ...

What is different [or strange] is nothing but different [or new]: there is no good or bad in it. Only when one keeps himself confined to one's narrow enclosure, does all that which lies outside start appearing bad.

Prajnanpad

Prasad, 8.10.1951

Blessings.

Very nice—go ahead. Write everything about yourself. Variety lies in the manifestation of the outward *rūpa* [forms and colours], and that is determined by various traits and *saṃskāra* of places, times and persons; but within oneself, they are all one. Within one's own self, all is felt as 'one', whereas in one's outside behaviour, plurality is accepted: the play of the 'one', the frolic and pastime of the 'one' amidst this multiplicity —this indeed is the expression of bliss. See, see, see—accept: all this plethora of form and colour is mine indeed, no one is alien.

... ...

Prajnanpad

Prasad, 10.11.1951

Blessings.

See Ma, see and compare that with the mind which you had in the past. Why were you incapable of even perceiving the rich variety in the world outside ? As you were confined within your small self, you wished to remove from your sight all that disagreed with it even in the smallest measure ; out of hatred, disgust and annoyance, didn't you even feel like tearing it to tatters and smashing it ? You didn't have any idea those days what a vast and rich variety lay in the world outside ; you were so confined to the narrow enclosure of your petty self ! This is the condition in which people are.

'If you can hold so much indeed
In the room enclosed from two sides—
How could your eternal abode
Remain shrouded in nothingness ?' [41]

As one doesn't know how to get out of this little cell closed in on all sides, one can't help getting knocked on the head against the walls. Fill your whole being with sweet joy ; may your inside as well as outside be saturated with sweetness born of love and sympathy.

... ...

Prajnanpad

Ashram, 25.1.1952

Blessings.

"Ough, I am so dependent on him? So much expectation within me from one single person? At the slightest cause for nursing a grievance, I am thrown off my balance." How wonderful, indeed, what you say, Ma. See, just open your eyes and see how excessive this dependence on others is. This is not love, Ma; this is slavery. You will have to rise above this. To what a great extent had you expected from him * [then]: why was he not as attentive and eager to serve Swamiji as you were! Why did he not keep pace with you in this, and why did he keep himself so engrossed in the affairs of Navarashtra?—This hurt you to your very depths. All this had indeed been observed. It is good that you gave full vent to your anger and got rid of what was bottled up within. But you will also have to keep in mind this: that just as you gave him a 'good scolding', he too may do the same to you. You in your turn should be prepared to put up with his emotional outburst, even as he has put up with yours. If you do not, the result would only be this: you get rid of your bottled-up frenzy, but where would he unload himself to get free, Ma? If one of you gets 'mad', the other will have to remain cool, isn't it? How **generous he has** been to you—this fact you have to remain conscious of, and have to cultivate a correspondingly genuine feeling towards him: you

* The reference is to Swamiji's last visit to Patna. Sumangal was so busy with his paper that he did not bother to help me in looking after Swamiji.

too have to be equally generous to him. [Your saying—] "You have benefited by having a wife who is so different from other women."—This is only a negative approach. What were the benefits that you derived—this too you will have to keep in mind. What favours, what a store of goodwill, have indeed filled a gaping void in your life, your life of deprivations and restraints! Do take into *consideration—both of you*—the feelings and the contribution you made to each other's life. Both of you have to fill up each other. See, only see; this practice of seeing has considerably slowed down of late. Beware, beware.

... ...

Prajnanpad

Channa, Baisakh 24, 1359
[7.5.1952]

Blessings.

What is it Ma, why was there such a pull? Last Sunday, in particular, what was it that made your heart ache so much that you gave such a strong pull? All right, all right, do go on giving pulls like this. The undercurrents of feelings do get transmitted, Ma dear. Almost all the time, you have been quite close.

See — just see — everywhere and always — only happiness: in every heart-beat there is an

incessant activity for getting happiness, for establishing oneself; but because one has kept oneself confined within the finite, the long quest for happiness ends in the perennial flow of unhappiness. As it happens, the whole search is carried on blindfolded. The moment one opens the eyes, everything becomes clear. So what is needed is only to open the eyes. Look outside, and compare with yourself. The static pettiness of the past that you have got accustomed to can't surely have that much strength of its own. See, just see—with the whole of your being.

But you are seeing a lot, though you were not fortunate enough to behold an unique spectacle : you were deprived of having a glimpse of *the fascinating picture that Mangi* * *presented of* himself at the final 'leave-taking'; when he got up after lying prostrate, how full were his eyes and how copiously were the tears rolling down his cheeks! [He] has tasted *amṛta* [nectar] — *amṛta* indeed.

Prajnanpad

Ashram, 18.5.1952

Blessings.

Why doesn't a 'terrific strength' arise from within? Why does one keep to this 'frailty'?—

* Sumangal's pet-name in his childhood.

too have to be equally generous to him. [Your saying—] "You have benefited by having a wife who is so different from other women."—This is only a negative approach. What were the benefits that you derived—this too you will have to keep in mind. What favours, what a store of goodwill, have indeed filled a gaping void in your life, your life of deprivations and restraints! Do take into consideration—both of you—the feelings and the contribution you made to each other's life. Both of you have to fill up each other. See, only see; this practice of seeing has considerably slowed down of late. Beware, beware.

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[illegible]

Prasad, 22.11.1952

Blessings.

Your letter of the 16th instant has arrived. In your previous letter, there was a sentence, viz., "Sinha said—'You are like rubber' " How did you interpret this—something like rubber—that is, elastic, not 'rigid', something that doesn't remain stuck to one fixed form ? Didn't you take it in this light ? 'You are like rubber'—a nice expression indeed ! He seems to have a sense of humour. In what spirit did you take the remark ?

"At half past five, the porter, with his cheerful *face already known to me, appeared ; [I felt]* **as though he belonged to** me."—It was so indeed because your heart was brimming over, you silly.

Now, about your letter of the 16th.

"How strange everything is here—how strange their minds, how strange their behaviour ! Everyone goes on eating throughout the day ;" [you write] "Subudhi † comes here just to eat and to grab." That's so, indeed that's so. A form is being manifested : **why** is it being manifested ? **What** has made him like this ? **What** has caused this senselessness and helplessness ? Who is responsible for this ? Has he been like this since his very birth ? *Why does he have* no consideration for others ? Babuji and Bibi * themselves had pampered and spoiled him : why complain now ?

† Sumangal's younger brother. I had gone to Agra then at my father-in-law's.

* Sumangal's father and mother.

He is helpless—the poor man ! He is so used to 'receiving and grabbing' that he knows nothing but to receive and grab : he considers this as inevitable. He never learnt 'not to receive or grab'.

"Babuji says : 'Don't you see, no one here gives heed to anyone else : everyone does what he likes' ". —**Why** so ? —**Why** was this habit of 'doing as I like' formed ? Just look for an answer to this 'why' ; [the search] would bring about in your heart, in place of annoyance and indignation, pity for the misery caused to the man because of his ignorance and *moha* : a spontaneous feeling of whole-hearted compassion ! The poor man, the poor, helpless man !

Keep steady within your own self, and observe the play of the vast variety of forms that is going on outside : [you would find] cause enough for pity and compassion, as also for fun and enjoyment. If, instead, one gets involved with others, nothing but annoyance, indignation, and hatred can result—this may even lead to physical assault, despair and death !

Keep within your self ; incorporate the variety of the outside world within you, and get filled with the infinitude of the richness of the various forms.

Ma, O Mother mine, [be]—
prajñānamayee [full of perfect awareness],
ānandamayee [full of bliss].

Prajnanpad

Ashram, 9.2.1953

Blessings.

... ...

Yes, 'I' and 'my environment' remain apart as two unknown entities : that is why one gets a knock at every step ; [that is why there is] anxiety and despair, indignation and hatred, friction and strife all the time. *To know this unknown, to* recognize that which has remained unrecognized is what one must try to do. By knowing that and by taking cognizance of it, the law behind it will become known ; and, through application of that law, everything indeed could be brought under 'control'. The interests of 'I' and 'my environment' will not then remain separate as two distinct entities but will merge into one whole ; and this will lead to natural freedom. You have, thus, to know both—this 'I' and the 'mine', isn't it ? Only by coming to know what 'I' is, and what various forms this 'I' takes in different conditions and *situations, can one gain control over such situations* —sometimes even by submitting to them : 'stoop to conquer.' This conquering : this alone is what one has to attempt. No more do ['I' and 'mine'] remain separated or apart : nothing remains but 'me' ; no more is there any [extraneous] environment. Everything depends only on the 'why' in your observation. —Why must I observe the environment ?—'*Why' must I see myself ? [Because]* the more this 'I' expands and spreads out, the more that 'why' appears 'amusing'. Move on, move onwards : life indeed is fun, amusement, Ma—if only one knows how to live it.

"The history of how they * came together is also extraordinary," [you say,] "their life as human beings has indeed found its consummation. This unrestrained, easy-flowing and liberated life: how full of joy indeed!"—May this joy be everlasting!

To write to Subrata in that strain will not be proper; you may write like this: "Don't be afraid, don't despair, you will indeed free yourself from your bondage! Why will you remain bound?" It will not be proper for you at this moment to write to her: "You yourself are responsible for not getting out of your bondage"—because she believes that she doesn't have the strength to do so, and feels helpless. If others also point out this, it would increase her sense of guilt and she would feel even more helpless. Besides, her ego would get hurt: 'I am failing where another person is succeeding,' and, therefore, it would not be acceptable; on the contrary, this will produce antagonism against one who points this out to her. Moreover, she is not strong enough at the moment to grasp this and to get over the difficulty; so this would make her feel even more helpless and nervous. What is required at this moment is giving her encouragement..

Be happy.

Prajnanpad

* I had written about ourselves in the third person, here.

Prasad, 20.7.1953

Blessings.

The "change" in you is welcome, but it should be considered as significant only in so far as it helps to fill up your store-house with the *realization of this rich variety in life.* If the change is merely for the sake of change, it would be no more than drifting without purpose, Ma. Open your eyes and behold; make the multifaceted world your own; let the narrow enclosure around your 'I' be gradually demolished. See, *just see,* and fill yourself up.

... ...

Prajnanpad

seen anywhere, no compassion, no fellow-feeling. Is there any limit to the caution and carefulness that is required in life today? Unless one is ever vigilant and fully aware in one's personal life as well as in the collective one—there can be no escape from 'fear'. The 'Aryavarta' will naturally want to kill the 'Navarashtra'. The so-called 'Maharajas' have lost their land; now they are trying their hand at business and industry. * How can it [the Aryavarta] earn the fullest profits unless it monopolises [the market]? There is one's ego too to satisfy: how dare a 'poorly off' institution like the 'Navarashtra' hold out against the 'Aryavarta'? How can this be tolerated?

'saṅghe-śaktiḥ kalau yuge' [43]:

in the *kali yuga* †, strength doesn't lie in the individual; it lies in the organized group. There is, therefore, no remedy, no way out for the 'Navarashtra' except to organize the collective strength and to establish itself relying on its own strength. Those concerned need again and again to be reminded of the fact that the 'Navarashtra' is no more an individual's property, and that it has been converted into a 'trust' of which all the employees are owners. Another point which has to be made clear to them is that unless they all share the responsibility of running it, everyone would doubtless have to face unemployment. Fear of unemployment has to be posed before them, for that alone

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* 'Navarashtra' had its biggest competitor in the 'Aryavarta', the Hindi daily of Maharaja of Darbhanga, a big landlord of Bihar. The system of landlordship was abolished after India became independent.

† The present dark age, according to Indian mythology.

will produce the necessary incentive for hard work : then, having given impetus to that negative zeal by strengthening the bond of fellow-feeling among themselves, he [Sumangal] will have to attract them *positively towards a union of hearts.* He has to proceed according to his capacity and energy as well as the requirement of the situation. After that : 'I have finished ; I have done all that was in my power.' The end is not impossible to achieve if the concept of its positive and negative aspects could be brought home to everyone.

Now just see, his [Sumangal's] *paying a visit to V——at his house has cleared up everything.* One has simply to find out what the other person's weak point is. *See thoroughly, Ma, don't* let your-self be lost.

... ...

Keep your eyes *open and, with joy in heart,* move ahead.

Prajnanpad

cussed with Sumangal this time. If that doesn't happen, all these meetings and schemes will end in smoke : will remain only so many words, without any substance. That would result in sheer waste of labour and energy : it won't provide any firm ground to take a stand on.

... ...

Just one thing : about that affair concerning the compositor. * This too is a sort of stagnancy, this dependence on others : in the parlance of today, capitalism. A 'compositor' composes. He does not cook meals. When he is cooking meals, he is not a compositor. Nor is there a wife of an editor : You are Sumangal Prakash's wife. Looked at in this light : between that man while he is cooking, and you—there is only a general social relationship : [normally] you would both simply greet each other. Just see, how this sense of dependence on others, or, this capitalistic tendency, has gone into one's very blood.

Now take the instance concerning S——. Devavrat too used letter papers and envelopes that belonged to the 'Navarashtra' ; he was asked why he used the 'Navarashtra' stationery while

* Due to changes brought about in the 'Navarashtra', its administration had been transferred from Devavrat to Sumangal and, after some time, the Press employees had gone on a strike against the new administration in support of Devavrat. The incident relates to this period. When I, along with Devavrat's wife, was passing, one day, by the room of a compositor, who lived in the compound of the Press and was, at that time, cooking his meals, I felt slighted because he greeted Devavrat's wife with due respect but completely ignored me. I had written to Swamiji about this reaction of mine.

writing his personal letters to Swamiji when the 'Navarashtra' was not his personal property. In the same way, S—— was also asked why he used an envelope which belonged to him only in his capacity as a Member of Parliament when he wrote to Swamiji. ......

... ...

See, Just see thoroughly.

Prajnanpad

Prasad, 30.4.1954

Blessings.

... ...

"One after another, my bonds are breaking," — that is fine! Is your faculty to observe steady enough? Are you steadily trying to 'see the cause', the 'why'? Where do you now stand in respect of your 'it just happens', 'am just being carried away?' To be 'Now and Here' amidst everything *is the simple [formula] which* condenses the whole truth. All that lies outside it is untruth indeed.

... ...

Don't allow yourself to be carried away. If you maintain constant awareness, that will, in

turn, keep you alert and steady all the time. Are you continuing to keep your morning assignment * also? Both indeed are necessary: firstly, try always to keep steady, and then to understand the 'why': to establish steadiness by removing the cause of unsteadiness. Try to grasp this thoroughly.

Prajnanpad

Why is it necessary to observe the rich variety outside? Is it just for being carried away by the charm of that richness? That won't help you in getting rid of the pettiness of the narrow self, nor of the niggardliness involved in seeing **all** 'according to my own notion.' The purpose of observing the richness of variety is only to make it clear to you that variety indeed is the truth. This enables one to absorb the variety into oneself: it makes you realize that variety is the rule.

Prasad, 12.6.1954

Blessings.

Yes, it was the attraction for the mother's lap that brought you to [Swamiji]. See, just see

* The practice of self observation as well as of trying to be one with Nature.

carefully and thoroughly. For too long indeed have you been allowing yourself to be carried by the current. No more of this, Ma.

Solitary confinement * ?— It is fine ; "complete *bhoga*" —is indeed needed. You will now find ample opportunity to observe yourself. See yourself ; bring yourself under self-control. If the heart is full of 'joy', the body too will also keep healthy : you *will find happiness all-round. This will further* enable you to observe minutely all the play that is going on and will go on everywhere. Try to see in how many forms and in how many ways one's self-interest has its play. V——'s ego has been hurt to such an extent that, although he is in Ranchi, he has not called at 'Prasad'. It will be easy for you to grasp his fundamental nature if you recall that incident when in great fury he threw his watch down and broke it. Try to observe everyone in this way. A multi-coloured play in infinite forms of that same one 'I'. To establish only this 'I' —'I', 'I', 'I'. —It is this play that is going on in its endless forms—a continuous expression of joy ! What a multiplicity of forms indeed : how rich in variety—this show ! Look also at the rich variety of the states of mind and moods within you, as well as those without. How very delightful, how very interesting ! How can you remain 'solitary' ? You *will rather* [find yourself] crowded on all sides—*within, as well as, without.*

Prajnanpad

* A phrase from my last letter to Swamiji in which I alluded to a development in connection *with the struggle that was* going on in the 'Navarashtra'.

Prasad, 2.8.1955

Blessings.

... ...

"Have arranged all the letters * in proper order and am not only going through them once more but am also trying **to live** upto them; I am also engaged in some writing."—That is fine. Don't let yourself be swept off by the current—your only task is to always try 'to be'. You have to keep in mind what Bhola remarked. Why will you be carried away by the current, Ma? The pull of the life in the past has to a great extent been overcome; see that which is still persisting—just see, see, see it, and destroy it with the light of truth.

"All is truth indeed, but when we begin to compare, i.e. fail to appreciate the uniqueness of each, and dislodge it from its place, untruth appears—isn't this the meaning?" Correct. (See page 230)—when it is not kept in its proper place, then one, **who is looking at it,** imparts his own *colour to it. For instance, white, green, and all the* other colours are there in the outside world but if you look at them through a pair of red glasses, they will all appear red, which means that you will see them as red. Again, **if you have a preference** for green colour, you may **dislike** the white. Then? White is white, green is green—none of the colours is likable or dislikable; it is liked or disliked only by you. Dislodging them from their own places, you have brought them into the compass of your likes and dislikes. ......

* Written by Swamiji to me till then.

V——does not realize what is **his** proper place, and that is why he has developed an ill-will, and is **dissatisfied.** Why? The position and the *situation in which* he is placed, as well as his nature, are such that he can't have his own [independent] business. It is better for him to work under someone, to be with someone who has a **distinguished personality** : but this is not *acceptable to him*. '*I shall remain independent,* and shall have my own business'—with this idea in his mind, he is making misguided efforts to get away from his own place: hence this 'dissatisfaction.'

It may not be a bad idea for you to try to teach Sushila (even though the subject is new); this would help you to become used to teaching, to express yourself. Before you start, however, you will have to study those books well—especially those on Civics; you too will, thereby, acquire more knowledge of the subject. Since this subject deals with citizens' responsibilities, its knowledge would stand you in good stead.

With regard to your taking up a job, the attitude of Ma * is as expected. On your part, you will have to see that you don't fall a prey to any self-deception. Should need arise, you can do everything necessary; you are not taking up a job, now, *only because it is not quite necessary.* This genuine feeling and attitude has to be there. If this is not there, what will be the difference between you and an ordinary girl? You would in that case remain in constant 'fear'. All this is due

* Anasuya Devi.

to dependence on others: "Where would I stand if that is gone!"—Always a victim of this fear. One must be clear about one's goal in life. To reach that goal one must have an external source of **livelihood.** The mind of one who is not clear in this regard can never observe freely. In this context the question of **quantum** of one's want has to be carefully determined first. **What** and **how much** does one want to have?

An analogy is applicable only in part. The analogy pertaining to the door too is partial. Why? Because, the purpose here is only to show the relationship between the outside and the inside in so far as it concerns the coming out from the inside. But what is 'inside' in this context, and what is 'outside'? 'Inside' stands for **petty self-interest: I want to have** all for my petty 'I' alone: the emotion is exclusively bound to the desire to **get and grab;** the question of **giving** or of bestowing upon others doesn't arise at all. And what does 'outside' stand for here? Only 'giving' or bestowing upon others, i.e. loving what is outside oneself. What happens in the worldly love? The person **whom** you love would like to keep you bound to **himself,** would not like to let you go beyond and out of his control; and you too would like to remain confined only to that little [sphere]. But what is the characteristic [of love] **here? To allow oneself to be fully attached is only in order to free oneself.** If this is not done, how would you get out, Ma? The bond of petty emotions will indeed have to be loosened. To loosen it, its knots will have to be untied first. Now, what is the implication here? I can do all

for Swamiji, but nothing for others—this is what *'clinging to the door' means : to keep clinging* to the little bit of light at the door after getting out of the stuffy air of the room! [It means] confining oneself to that little bit of light—completely forgetting that there exists a vast open expanse [of light] beyond!

Now, regarding what you write concerning R—— and B——. [The problem] exists only because of the vast difference between their respective outlooks. It was pointed out to you even then that to write so frankly would not have been proper : do you remember what you replied? "R—— is so stupid in such matters and is so engrossed in self-interest that she does not have any consideration for others: it is necessary to give her a jolt; she will come to her senses only if she is written to plainly." —I had replied : "Then it is for you both to deal with each other in your own way." Now what was the mistake that you made in understanding R—— in this matter? "The process of coming to Swamiji is not a uniform one." —What did it mean? It was here that the mistake lay. *They were planning to have a pleasure trip*: had they been genuinely desirous of coming to Swamiji, how could that desire get stalled only because of something trifling that you had written about? A river is streaming down a mountain : Will it go back up the mountain when obstructed by a small boulder? They couldn't grasp the significance of coming to Swamiji. It is not like going on a holiday trip to Kalighat, or to Dakshineshwar, or to a cinema show—*or, for that matter*, anywhere even for the *darśana* [going into the presence] of saints

and sages: that, coming to Swamiji cannot be for such *darśana* only. One is not to come here on a pleasure trip, Ma!

But what a conceited utterance this: "Even such non-entities as I—— can be there, but not **we**!" They count I—— among non-entities. Do they keep themselves informed about the attitudes of all who come here? But this much is enough now. More when you are here.

You must turn your attention to yourself. His appearing 'nice' outside—as though 'we are very considerate'—while different inside, is deception indeed. Now, with regard to what he says: "For such a long time you have been with Swamiji; at least some evidence of this should have been there in your letter. No, this is a letter from a most ordinary person."—**Just at that moment,** your feeling and attitude was indeed such: What B——wished was that evidence [of your staying with Swamiji] would be found [patently] **all the time**! For you, however, this has been a fine lesson indeed. B——has given you a warning.

See thoroughly.

'**All is truth** indeed'—In what respect? (See Page 226). In two respects: (1) *Nirapekṣa* [Absolute], (2) Relative. Absolute truth is **only one**; it cannot be two: as, for instance, when you try to see something only just as it is. When however one tries to describe it to others, one steps into the relative, and hence the variety. But otherwise? **What are you?** A woman? Which only means: not male. Wife? which only means: not a sister, not a mother, etc. Dark of complexion?

[Meaning :] not of fair complexion, etc., etc. So? You can't be all these together at one and the same time. Therefore, you are **none of** these, and yet are **all of these** as well. It is impossible to confine yourself to any single bond, any single attribute, any one description—you are just you, i.e. you are Absolute. In the same way, all are Absolute. 'You' are not either you, or I, or he or she. 'I' denotes neither 'you', nor 'he' nor 'she'. Similarly, 'he' or 'she' does not denote either 'I' or 'you'. What is **all** this then ? **Nothing.** (When you refer to 'something', it must have some definition indeed.)—All are Absolute—not bound to any *deśa* [place], *kāla* [time], *pātra* [recipient, person] or *nimitta* [agent]. **There is no scope for any dealing or actions here.**

(2) Now the question arises : there can be no life without action ? How then to proceed while dealing with 'all' ? What is truth ? Truth is relative. Just here : 'I'—here—now—[am] this ; therefore, 'you'—now—here—[are] this ; and 'he' or 'she'—now—here—[is] this.—This alone is the true **'place'**. To see what—when—where—how, as that—then—there—as it is, and to act or deal accordingly, can indeed be called acting or dealing in keeping with truth. If you see 'that' as different from **'then'** and **'there'**, it would indeed be untruth **'then'** and **'there'**. While cooking, you are just a cook : you are, then, neither the wife, nor the mother, nor the sister, nor the companion ; you are nothing else : **then,** and **there,** you are only the cook. In the same way, only that action or dealing is in keeping with truth which is undertaken by accepting the now-here-what as what it

actually is. The teacher, when at the teaching job, is not a father, nor a friend, etc., etc. This is applicable everywhere. When you are with Swamiji, you are not a sister, not a wife, not anyone else : if **someone, then** and **there** expects you to behave as a sister, it would, **then** and **there,** indeed be untruth.

See now ; open your eyes fully and see : elaborate this even more fully yourself and try to see this everywhere and in everyone, and also **be that yourself.** So ?

When—now, here, I am this—
Then— now, here, you are this—
now, here, he or she is this —

Prajnanpad

Ashram, 31.3.1956

Blessings.

[My] health is now all right—to the extent it can be. ......

You must look after and serve Babuji and Bibi* and attend to their needs. Again the same

* Sumangal's parents, with whom I had gone to stay for some time when we had no place of our own, for Sumangal had taken a job which required him to be always on tour.

point, you silly, that 'I have done all that was to be done; nothing is left undone'—this is the feeling you must get in your mind constantly. There *has to be an absolutely clear idea therefore of how* much you have to do and for whom. Not what others demand or wish to have, but what they can, in view of their relationship with you, rightly expect from you. About this you will have to be **clear in your mind.** Others' *expectations will* never end, because they know only how to ask for and to demand, without caring to set limits to them. By demanding and grabbing, they simply want to get established in themselves—which alone is bliss, which indeed is the expression of *amṛta* —don't you remember this?

No one knows or understands anyone else—and yet everyone makes comments about everyone else! What you really are, what you are deep inside yourself—who can know this from outside? And who indeed even wants to know? 'Because **I am** correct, therefore, whatever doesn't correspond to that is incorrect.' To remain within the narrow shell of 'mine' and to enjoy a home-life with a husband and children—this alone is proper: one who doesn't do this is to be pitied, is unworthy, [may be] 'has been abandoned by the husband' —etc. Why does one make such remarks? To establish oneself, to attain joy and happiness—by considering oneself, in one's own condition and situation, as stable and right—*for this indeed is* how one gives expression to joy and happiness. But wherein does the difference lie? Only in the **mode** of one's looking at oneself: this indeed is the play in diverse forms of that one joy.

"This is only what others think : who can know what I feel within myself, and what I don't ?" —That's so indeed, Ma. Those who don't know themselves, who don't have their own ground to stand upon, they alone sometimes feel wretched, and, on other occasions, get puffed up—depending on what others say. But you—Mother mine ?

"After observing all that is going on here all around me, the question naturally has arisen in my mind : What more do I want to have ?" —Very nice indeed : just see and contemplate this. Let there not remain even an iota of impoverishment or sense of helplessness in your heart. Be filled up, remain filled within yourself ; get free of all the outside bonds. Only see : 'What more do I want to have ?'

... ...

Prajnanpad

Ashram, 25.4.1956

Blessings.

Now see, Ma — "The more I find them all interested, from every point of view, in keeping me with them, the more do I feel **inclined to get away** from here —

"I am fully conscious of all this ; am indeed

at peace with me myself—even while I am fulfilling all the requirements of the *situation*; *and they* do *not* get any inkling of this."

—All right!

"...feel inclined to get away from here."

"...at peace with myself."

"...they do not get any inkling..."—

Now, what are the characteristics of each of these three? *How* are they related, one after another, to each other? What state of mind do *they express?*

Just see, how very helpless do these poor old people feel! —'I *shall not let* Minati *go!'* — just like a little child who simply wants to keep clinging to his mother.

Take easy this inclination to get away. Doesn't this inclination to get away show that you have not accepted that place as 'mine'? The fact however is that **now you are there.** Then? You are the empress: you *will* observe, you *will* conquer—you won't be carried away. So long as you *do not* get *out of there,* you *are, to the very last* moment, only there—this has to be accepted with *complete* ease. Moreover, you know that coming away from there is not within your power, Ma. Give freely; fulfil them a little more; that you are indeed you, that you cannot be compared—why only with Gurupyari? —with anybody at *all,* that you belong to a completely independent class of human beings—let all this find an expression through your gestures and *dispositions, through* your movements and words, through the sweet smile of your face, *through the graceful gestures* of your benevolent right hand, and let this radiate

forth in waves of loveliness all round you and sweeten the whole atmosphere.

'Now you are there' — only this, and nothing else. To be anxious now to come back here signifies your defeat ! You have gone there only in the natural course of things ; so will you come back also in the natural course—when the time is ripe for that.

... ...

Be established in yourself ; in your own magnificence, and be happy.

Prajnanpad

Prasad, 2.7.1956

Blessings.

How is your mother* now ? At this age, with all the sufferings that she had been going through, and with her health being what it is, this sort of condition may more or less be expected. It is a matter only of prolonging her life a little more with the aid of 'props'. In such poor health, emotional frustration is but a natural accompaniment. Almost her whole life has been one of helplessness. "On my arrival, everyone as though heaved a sigh

* I had gone to Calcutta, where my mother had been taken ill.

of relief."—That is but natural. The nature of relief which each of them felt indeed varied according to the varying attitude or interest of each of them. Someone found relief in having been rescued from an unpleasant situation ; someone else in being saved from the mockery of a 'sense of duty'. It was your mother alone who truly heaved a 'sigh of relief'. [Your coming meant] a little satisfaction, a bit of consolation to her : that someone was really doing something for her with genuine love and care. This she had never found in her life. Do, do serve her and attend to her needs with loving care : let her get some satisfaction at least in this old age and during these last years of her life. Let her impoverished heart have some feeling of fulfilment.

... ...

Proceed consciously and with complete awareness. See and observe the rich variety of life going on around you, and steer your way through it.

Prajnanpad

Ashram, 7 5 1958

Blessings.

Now see, Ma, just see—how colourful and infinitely multifaceted is the play : nothing remains

in the same form even for a moment, no one ever stays in the same form or in the same position; and yet everyone, all the time, wants to see the other person from his own angle, though actually dealing with another entity. Do fill up your petty and narrow 'I' out of the boundless form of this infinite variety.

What answer did you give to the question put to you by the lady in the next house: 'Don't you ever cry?'

Try to see the feeling of jealousy and hatred that sprang up within you with regard to R—— and get free of it.

... ...

Proceed carefully: see, see, see—until you are completely freed from being carried away by emotions.

Prajnanpad

Prasad, 11.6.1958

Blessings.

... ...

The secret of *trisandhyā*! "The goal of life was always kept in view during those days, and that was why men on their own framed rules and regulations for the purpose of reaching that goal."

That's right. And what you have written subsequently is also true. The momentum gained from the feeling generated during the previous *sandhyā* is helpful in keeping one's normal life-stream free, during the period from one *sandhyā* to the other, from the infatuations caused by false illusions. The feeling generated during the previous *sandhyā* thus pulls one through the habitual sluggishness of the ordinary life and enables one to continue with the feeling till the next *sandhyā*.

See, Ma, just see : nothing more to do than to keep the eyes open. 'I am not confined to this small outwardly cage of bone and flesh : this is but one *vāhana* [vehicle] of my eternal play.' The goddess *śītalā* * rides the donkey : the donkey pulls the chariot in which *śītalā* is seated when the deity is taken out in a procession. The worshippers appear before the chariot and lie prostrate to pay their obeisance. The donkey thought : 'when all indeed are paying obeisance to me in such a respectful manner, how could I be just a small fry ? Does it behove me to pull a chariot ?' So thinking, the donkey stopped moving. The chariot came to a standstill. The people rushed forward and tried to make the donkey move. The pride of the donkey, thus, was too short-lived, for, soon after, there was a shower of blows from sticks from all the sides. 'What's this then ? They fell prostrate before me with such a reverential attitude : why these blows now ?' Only then—after that shower of abuses and sticks—did the donkey realize : 'of course it is me who happens to be in the front, but

* The goddess of small pox.

the obeisance that appeared to be paid before me was in fact meant for the goddess behind! I am only the carrier: I am entitled to affection and care only so long as I do my job as a carrier properly; if I fail, I receive but this shower of blows.' Everything gets upset, Ma, when one forgets one's place and position.

Where indeed is my abode:
Atala or *pātāla* * or the heaven or the earth?
Who am I, of what form?
And who indeed are mine and who the aliens?
My seat is spread over all the universe:
What rises falls, what lives dies—
A blossomed flower is ordained indeed
To fall apart soon after it has blossomed.
Within the drop do I drown the ocean—
This indeed is where I stand. †

Listen O mind, and look with eyes open,
An unknown sailor in the wide sea
Running about upon my own self
And I am on the move forever—
Myself am I the player,
Myself the flute indeed,
Myself am I the enchanted! [39]

There was one more stanza in it †, but I am

* Lower regions of the earth.
† The missing stanza will be found in a subsequent letter addressed to Paresh.

unable to recall it at the moment. Long, long ago was this song composed, Ma, at the peak of the tide of this experience. When the heart is full to its very brim, it spontaneously finds expression through the medium of a song or a poem.

... ...

Prajnanpad

Prasad, 12.7.1958

Blessings.

Quite a lot of movement : how do you feel ? —Are you being carried away by the current, or are you moving with the current **deliberately?** You are moving ! The 'I' is at work all right : to what extent ? To what extent does the small 'I' wish to let all others down in order to establish its own supremacy ? You have come in the neighbourhood of Poornima * : that is fine ; how frequently do you see each other ? To what extent are your actions and movements conscious and deliberate ?

'Where thou art in union with all—
I too am in union with thee.'[11]

* My elder sister in Delhi. We were now going to settle down in Delhi.

Get hold of and devour all! Why should anything at all remain outside and apart from you?

Write about yourself.

Mangra is well; otherwise, you are of course there to depend upcn. Does this make you feel too important and proud of yourself?

P.

Prasad, 2.8.1958

Blessings.

... ...

It is natural for you to be carried away in Poornima's company: that is exactly why you were warned.

"Sinha's * palate is getting out of control," [you write.] "I **have told him plainly** that only for a few days more would I do this to satisfy him, but no more of this after that."—What purpose did it serve your telling him this? If before 'giving' you kept the sword of 'not giving' dangling over his head, how indeed could you call that 'giving'? That simply amounts to **'not giving'.** Whenever you are to give something—be it an article, an

* Sumangal's Patna friend whom he had helped establish a business in Delhi. Later on he too took a partnership in that business. We lived with Sinha for some time.

opinion or your consent—if it is to become a 'giving' **let it become a complete 'giving'**: if it is accompanied by any kind of reluctance or niggardliness, or, for that matter, *any sort of negative attitude*, not only would you be deprived of the sense of freedom that is found in giving, but you would also remain bound to that non-giving, for your act of giving becomes a mockery due to that non-giving. Further, you would not satisfy the person whom you were supposed to : he would be deprived of the joy of having. Thus, in that case, *both the benefactor and the beneficiary would* remain shrunk; neither of them would get free, nor find any joy. While giving, one has simply to give: the question of not giving may arise **only afterwards** if the situation then justifies it. When *to give and when not to give : your freedom lies* only in discriminating between these. If Sinha's palate has got excited only because of your being there, then that **belongs to you.** How else did he find an opportunity to express himself before you? *You must have the bhoga* [experience] of *the yoga* [opportunity] that you thus have. Who could ask for a favour, and from whom ? If *someone* **could indeed** ask for a favour, *if someone came* down to the level of begging, or, put up a demand as his right, then it is *your privilege to fulfil that.* The privilege to give is the *greatest privilege man* can have. First of all, *derive joy out of giving;* along with this, you may, surely, merge your petty 'I' in it and transform that into a larger 'I'; let the other one also share this *joy with you*; let him also feel—'yes, she has given to me'; let him also feel one with you: let him also enlarge his own 'I',

and let him also have this joy. After that ⟶ 'Well, you haven ow got what you asked for : do you want to have even more ? Or, was this enough ? What do you say ?' To say that 'only for a few days more would **I do this** (?!) —is like throwing alms at a beggar !! The petty 'I', thus, gloating over its victory ! See, know, be careful. What have you understood ? —Write in detail.

... ...

P.

Prasad, 20.8.1958

Blessings.

Splendid : "I was **hampered by being bound to the bond of** 'no', now I have **cut it asunder.**" The bond of 'no' is indeed hard to cut, you will always have to be very careful and cautious about it. All is fashioned by one's own self, isn't that so ? And then to get entangled in that itself !—What can be a worse travesty and mockery than this ? Why does this happen ? Only because one does not keep awake, because one is carried away. One doesn't even try to see how easily mind gives the slip. This capacity to see, this keeping awake, this knowing ! In no case

should you allow anything just to happen. You have **to act Ma,** you have to do ; **only to do.** You do what you are to do. "This coming together with *Sinha* was *of my* **own choice,** and **it was I** indeed who was **trying to run away** from it : this alone was responsible for all this mischief." Correct. But how did this come about ? What is the 'cause'? Only this, that you **did not see,** you ***could not know*** *that you were trying to* run away. Only this much ! 'Of my own choice'—this indeed is **the fact,** the **reality :** [You behaved] as though it was **'not of my own choice'**—and, thus trying to settle in that 'no', in that non-reality. This alone made your intellect lose its balance, nothing was left but darkness, and that was the cause that produced annoyance and indignation : and hence, the grievance, which is only a natural corollary.

mṛtyormā'mṛtam gamaya !

How will this come about ?

tamaso mā jyotirgamaya.

And how will even this be brought about ?

asato mā sadgamaya.[45]

Now write what you find in this This indeed comprises the whole action of truth. You may have heard this being recited so many times in the *Brāhmo Samāj.*

Do give, Ma, do give. Go into bankruptcy by having given [everything] away. You will then get yourself filled up by having thus given ; let your own miserliness, your own impoverishment, be wiped out by this fulfilment.

Why is Sumagal's physical health not improving ? Is there no mental pretext, behind this,

for some kind of escape? Ask him to look into himself thoroughly.

... ...

Go in for a tete-a-tete with Poornima to your heart's content for some time at least: give free rein to yourself and have no restraint at all. **Consciousness will then** dawn upon you without an effort on your part. Don't try to restrain yourself against your wish.

Subrata's health, especially her mental condition, is rather critical. Only the mind finds it difficult to accept the situation as it really is, which is not going to change at all. It is too difficult for her to act according to the demands of the situation.

... ...

P.

pens has to happen within your knowledge.

... ...

"What I did for Sinha has, thus, found its consummation. Isn't it?"—Do you find that this sanction comes from within your heart? Doesn't a deed find its 'consummation' only when it satisfies the one for whom it was done? But this is only the outward aspect; **what 'really' matters is you yourself.** Only see this first: what did you yourself get? 'I did', or, you 'happened to do'? Only this much. All indeed is covered by this. If a destitute, penniless man is given even a small amount, and that too reluctantly, and even with disrespect, he may regard it as a generous gift indeed; but what did the benefactor gain by that? It is the benefactor who himself must **'get benefited'.** Your 'benefit' is what matters most: Sinha's words [of gratitude] are your 'extra gain.'

Yes, this means that in the 'Brāhmo Samāj, their version is:

asato mā sadgamaya
tamaso mā jyotirgamaya.
mṛtyormā'mṛtam gamaya.
āvirāvirma edhi. [45]

O thou eternal light, may thou appear within us.

(*āvih* + *āvih* + *me* + *edhi*)—

āvih – light = natural light = that whose only characteristic is light = what exists, what is = in whose manifestation there is no hindrance, no covering = Truth.

"Not to have what is there, **to have what is not there**...Forever **trying to live only by having what is not** there! the result of this is

pain. (Why ?)

"Only that—seeking after only that which is agreeable.

"Only that—'**my and mine**' **:** these are only the bluster and flurry of the petty 'I'.

"Because the petty 'I' itself is false, hence everything ends in fiasco."

—Only see and understand these in all their aspects.

"To have what is not there ? !" —What does this 'having what **is not'**, imply ? What is it that **you can hold** in your hand ? Only that which **lies before** you **and close** to you. **To hold what is not !**—How indeed ? What **was,** as well as, what **will be :** both these are **not there.** What do you get hold of, then ? You will merely **move** your hand as if to **get hold of** something. Merely the act of **moving** the hand will take place, but you would be able to get hold of nothing, nothing would come within your grasp, nothing **would be had,** there is nothing in it ; it all ends merely in the vain effort of moving the hand about. Such indeed is the mockery of the attempt to have ! You settled down to cut the vegetables ; there are no vegetables in the basket : Can you cut to pieces the vegetables which **were there** only yesterday, or **which are yet to arrive** from the market ? Or, can you neglect the vegetables that are before you in the basket simply **because of your preference** for the absent cauliflower which is only in the market ? What is it that you bring to the knife, what indeed would you cut to pieces ? And, if you put on an act as if you are cutting them to pieces, if you say that **'I am cutting them indeed',**

would that make it possible for you to actually 'eat' them? No, no, no. "**To have** that which is not there"—the words themselves are false, untrue; they are like the mourning by a barren woman for her son!! It is only a mockery; it causes but pain; it only shocks, deals only blows and counter-blows—only exhaustion and fatigue. There is no satisfaction, no 'having' at all; this is sorrow and pain, this is death. Only a mockery. What to do then? Untruth is always a mockery. A mere **mockery of action,** a mockery of **laughter,** a **mockery** of weeping. Where does its root lie? You are right in saying: It is not that which is or exists [that one wants]; one wants to have only that **which is agreeable.** One **doesn't** want to have that which *is disagreeable. When you say 'no', the 'yes'* would also be converted into a 'no'; when you say 'yes', the 'no' would be turned into a 'yes'! Herein lies all the bluster and flurry of the petty 'I'; *the mockery of holding the whole universe into* your tiny palm. *The mockery of looking* **everything** through the *cover of 'my agreeableness'!* What *sensation of touch would you indeed feel in* your hand *if you try to get hold of some object* after wrapping a *cloth round your hand? Of* **nothing indeed except that** ***of the cloth!*** *A vast variety of objects are there to provide a large variety of the sensation of touch but, despite your efforts to experience all of them, you get* **nothing** *except the feeling of* **that cloth** *of yours. What a mockery indeed: to be in the midst of an infinite variety, and yet you get nothing except the cloth, only the touch of it, and yet you declare: 'I have indeed held all that!' So it is with your petty 'I'.*

and its petty 'agreeableness'—only that little! And since **everything** comes in clash with that, you get hit and are deprived of them all, and so everywhere else you encounter nothing but pain and sorrow because everything is in fact different from that. You failed to get and have anything; with that petty agreeableness in the centre, you only blustered and flurried and danced about meaninglessly in the process. To top it all, you possibly missed even that. Today this, but something else tomorrow. See, just see. It is possible to have only what is here, now, and at this place: nothing but what is **now and here.** You are now only here; only that which is here is yours **now and here.** Having passed through the stages of childhood, girlhood, youth and adulthood, you have indeed been advancing: what stage do you belong to—which one of them is yours? How much came to you, how much indeed have you left behind! Which one of them belongs to you? You won't be affected by any change amidst all these changes. Amidst all the movements, you stand motionless, calm, steadfast and still. You are in and with all; and yet not in and with any of them. This indeed is light; no darkness anywhere; all is clear: that is why this *amṛta*—with no fear anywhere, no pain or sorrow, no blows or shocks, no death. And, because of this, victory is yours everywhere.

satyameva jayate nānṛtam satyena panthā vitato devayānaḥ—yenākramanti ṛṣayo hyāptakāmāḥ yatra tatsatyasya paramam nidhānam.[46]

Try to discover its meaning.

It is natural for the girl, when she is so

charmed with 'such a fine *sāri*', • to ask you about *your pangs [on parting with it]*. You *did* well indeed. How did you feel after giving it away? What were your feelings before you gave it away? —have you tried to probe into all this thoroughly? *A 'deed' is not important in itself: the main thing* is to see thoroughly the nature of that deed, and the feelings that you have **before, during** and **after** the action. How much is the sense of '*my-ness*', of *oneness there: as though your right hand* is giving to your own left hand! This indeed is perfect and ultimate 'having'.

"In this building, most of the tenants are Christians." Fine! Try to come close to them: let no sense of separateness caused by being a Hindu-Brahmo-Bengali, etc, that lies inherent in the petty 'I', come in the way. One does not normally get an opportunity to enjoy such a variety of manifestations: you have all these now in your own building. Observe and look out for the real man hidden behind the outer covering of all this variety of customs and manners, morality and behaviour, as well as, ethical and religious feelings and observances. All of them are alike in their happiness and sorrow, laughter and weeping, their mistakes and follies, in their boisterousness as well as their bluster and flurry. No difference at all: a variety of manifestation of 'what is not'!

... ...

P.

• I had given to my sister's daughter a sārī of my own as a gift, at which she had asked me if I had felt no pangs while parting with such a fine sārī of mine.

Prasad, 9.10.1958

Blessings.

... ...

Asat [what is not] leads to *tamas* [darkness] and *tamas* leads to *mṛtyu* [death]—this indeed you have grasped : to want to have 'what is not'—to wish for *asat* [leads to] nothing but darkness, and, for that very reason, only to misery—sorrow—fear—lamentation—death ! But by being in *satya* [truth] —what exists, what has happened, what is happening—everything indeed is lighted, and therefore, leads to rest, stability, *amṛta* ! This is why :

Only **satya** is victorious ; untruth, falsehood does not lead to victory.

devayānaḥ panthāḥ satyena vitataḥ, āptakāmāḥ ṛṣayaḥ yena tasya satyasya yatra paramam nidhānam (tatra) hi ākramanti.

(*Ṛṣerdarśanāt*— One who sees truth is *ṛṣi*. You are *ṛṣi* indeed if you do what you do only after taking what-is, as-it-is.)

—*Devayānaḥ* (the path that leads to light, power, knowledge) is paved with *satya*. Persons whose desires have been satisfied and who are capable of beholding the truth, having trodden over this path, reach the final resting place or the supreme position of that very *satya* where that path has found its culmination, and which, indeed, is the *amṛtaloka* [the region of deathlessness],—where there is rest and peace, and strongly and firmly establish their position in it.

asat *satya* → *satya* → *satya* → *satya* → → → → → → *amṛta*

⟶ For instance: in the present situation, Subudhi * is down with this illness: Yes, it is so indeed— "Acceptance" —The moment this is accepted, your mind is set at rest; now you have only to act—after taking the **situation into consideration,** as well as, according to the capacity of you both—and, of course, after duly considering the **appropriateness,** simply act ⟶ the result is beyond your control. There will be just a flow of 'cause' and 'effect'; —what is it that will be accomplished when your heart is steady, steadfast and unperturbed? Victory indeed over all turmoil and anxiety—self-satisfaction, *amṛta*. No unsteadiness—anywhere!—A journey indeed on the path to light.

(Have done and am indeed doing what was to be done, now, here!)

Otherwise ? 'Well, now what will happen?' —'How is it that this calamity was brought about?' —'What am I to do?' —if all this comes to mind, it would indeed imply: 'For this to happen was not proper' —'this is contrary to what I wished' —'What happened now is just what I didn't want to happen': if one ignores the fact of 'what has happened', everything is enveloped in darkness, nothing can be clear in respect of what-to-do, one is even carried away by the tendency to act beyond one's strength or capacity—there is no comprehension in regard to what one is doing or not doing, one is simply thrown into utter confusion. All this being indefinite, or rather contradictory, the result is: lamentation,

* Sumangal's younger brother.

sorrow, grief, fear, death. This is the final resting place of *asatya* [untruth]. This is the characteristic of *tamoyāna* [the path leading to darkness]. An incessant flow of travesty and mockery !

On the path of *devayāna*, the eyes remain open : **all can be seen ;** no trace of forgetfulness, no bondage caused by sluggishness [due to] habit ; one feels satisfied with the supreme taste of ever-lasting *mukti*, one's steps are light, yet steady and firm—a result of spontaneous action.

Where, indeed is the 'I' ? ⟶ As was the cause, so has been this happening ; again—'what will happen' would only be determined by the cause.

P.

Prasad, 10.10.1958

Blessings.

... ...

Now, you are to go there. The Truth has emerged in a new form. By accepting that, may both of you become, as far as possible, the refuge and support for all others, as well as, worthy of giving them consolation and comfort.

... ...

You will, surely, merge yourself with everyone there according to his needs.

P.

Ashram, 10.3.1960

Blessings.

This letter is sent today with a *special purpose* in view

On this *occasion* again *there is a chance of* your falling a prey to the pull *from two opposite* directions.* It is necessary therefore that *now* you look deeply and thoroughly into yourself *and free* yourself from this state of vacillation *so as to be* able to decide to which *side to stick to and which* is beneficial. *The one who has gone away is no* more there, and *there's nothing you can do for* her; whatever is to be done in this *respect could* either be considered necessary from the social point of view, or, for the *expiation of the sense of* guilt within you—should that be there. Only then . what is now here is, indeed, *now here* , on two sides; on the *one side Sumangal is ill, on the other*

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* *My mother who lived with Khoka (my younger brother) in Calcutta had died, and I had been in two minds whether to go to Calcutta and console Khoka, or to stay on in Delhi with Sumangal who was in poor health.*

there is Khoka. On whose basic support would you be able to do for Khoka what you wish to do? Of course Sumangal's. So there does not appear to be any justification for your leaving him and going to Calcutta. Do you remember? —One is not free to exercise his freedom merely because he has got it: this would only be an insult to one's own self; to be carried away from one's own self would be sheer license; it would amount to not-seeing: 'how much indeed can I have of it'; that would imply nothing but enjoying at the cost of others. The main point is: what would you do – even if Sumangal gave you freedom and allowed you to leave him? Does the question at all arise of your going anywhere leaving him behind uncared for? Maybe, no question of your going away has actually arisen; even so, this hint.

P.

Prasad, 28.5.1960

Blessings.

From your letter which is clear and also from what you said earlier in Delhi, as well as from what the general trend of your mind has been for

a long time, only one point is prominent, viz., that you are in two minds. What is the cause of this vacillation? It is the conflict between two opposite emotions within, with no proper grasp of their import. The shock received by the mind in childhood got fixated at that very spot—and it didn't allow you to look at the present. That was why efforts were made to free you from that repressed emotion of the childhood, as well as, to build strength for looking at the present. What is implied in being in two minds is: that you consider one of the emotions as 'my own', while the other one as 'thrust upon me from outside' and, thus, as alien to you. Hence, this conflict. So long as this sense of its being alien and 'having been thrust from outside' is not turned into 'my own', the conflict will go on, and so will the mockery of performing one's 'duty', as well as, "dejection born of defeat". This is why you have often been told: 'just see, what your mind wants, what you desire.' *You could not accept yourself at the time; hence,* this difficulty and trouble. —And [how] to make the 'other' one's own? 'Giving' is not at all possible, Ma, unless you have first the feeling and realization that '*I have received*'. *That is why you* have to see properly as *to 'how much'* has been given to you before, as well as *on occasions when* you were asked to do *some* thing. —*The obvious* purpose was that the joy produced *by 'having'* would make it natural and easy *for* you to '*give*'. That is why you have been *repeatedly told how* necessary it is *for* you to first assimilate what was given to you as a 'bribe' and apply your intellect to it to see what you *received on an emotional plane*, it

"Dejection born of defeat" and "stigma"? Well, when are they brought about? They are the consequence of not accepting oneself. When one speaks of 'defeat' and 'stigma', it implies a certain 'refutation' and challenge—as though 'I have been' unjustly tormented and condemned. You have done only what you have done: "I now find that I had blundered"—**if** the agony caused by the realization of the **'magnitude** of that **blundering'** be intense and sharp enough, its **acceptance** bestows on you a strength to 'do'; the 'dejection born of defeat' for the past event does not, in that case, overpower you. **This action ?**— 'It is not, and, indeed, can't be, graceful for me to act in this way : **No more of this !'** On the other hand, if you do not accept it, the result is the same old wailing; the mind will be overpowered by 'dejection born of defeat' and 'stigma'. Of course, here you will have to see this—that the **responsibility** that you had to bear was too much for your capacity ! Had you been able to **find this out, and accept** it also, it would have been easily remedied then and there. As that could not be done, everything has got messed up, and you have only hurt the other person. What you have to do now is: just see—what your capacity is, what you feel at heart; and then try to do outwardly only that much which is consistent with this. See only through feeling, and in the light of intellect, what you have received. Simultaneously with the act of seeing—**'I am now this'**—show to your mind that 'if I do not become this, it would be suicide'; and also—apart from this—as to what, because of this, have I received now, as well as, before.

'Giving' will become easy and natural only when the heart is filled with the joy of 'having received'.

You must not deny what you are: you are indeed what you are—'individually', as well as 'collectively'—that is to say, how much of 'you' belongs to the 'small' I, and how much to the 'large' I. Only when the feeling of 'having received' keeps filling the 'small' I, can that 'I' **become 'this one', along with, and in the context of, the other**: *then alone* will 'giving' become easy and spontaneous. '*What have you received*'; *how easy the 'receiving' has been* on your part; what price have you paid for it, and whether you have not received even more than was paid for: see all this minutely and discerningly; do not allow yourself to be overwhelmed by emotion—just see, see, see; that will make you feel free and easy at heart. How free the heart becomes, and how the insight deepens when the joy of 'having received' fills the heart, is indeed before you—if you recall that experience of yours at 'Prasad': "How wonderful! ... could the stars *shine so brilliantly*!"

Moreover, from the practical point of view: *Do have, with all your heart, what you yearn for* impulsively—as, for instance, your attachment towards *your sisters, etc.—Go through* this and see —then alone will you find liberation.

Just **see**: see what you *have received, in* what way you have received, and how much you have received!

Prasad, 30.5.1960

Blessings.

A letter was sent to you day-before-yesterday. ...... The idea expressed in it was only in its general context : this letter is being written to show how it has been, or shall be, applied in a particular context. Read this in the light of that letter.

Pulls from two sides : your attending the wedding of your sister's daughter ; you are a sister and an aunt—this is the first pull.

The other pull : your husband in poor health ; in your house, under your care, a helpless person : you are a wife—*sahadharmiṇī* [co-partner in *dharma*] as well as the mistress of the house, with someone whom you have given shelter. And behind all of them—Swamiji ; of whom, you say, you are a *sevikā* * (a devoted servant]. †

Having given up the second, you have opted for the first one : this means that you have killed your second identity. For whose sake ? For the sake of the first one. You have just to see : to what extent is the first one true or real for you, to what extent indeed you have found it real, and what have been the feelings and attitude of those for whom you did all this : did they realize the value of what

* Literally, *svāmī* means master, and *sevaka* or *sevikā*, a servant.

† I used to end my letters to Swamiji with the word '*sevikā*' before my name. This whole incident belongs to the days when Chinmayee's mother was with us in Delhi and her treatment for diabetes had been undertaken. Swamiji too was requested to come to Delhi in that very connection. The occasion coincided with the wedding of my sister's daughter in Delhi.

you have done and appreciate the full significance of it? There you acted as a sister; but what are **you now** mainly: a sister or a wife—*sahadharminī*? Which one is your **true identity at present?** You chose to be a sister, you allowed *yourself to* kill the wife—*sahadharminī*; your husband was not *held in due respect there.* When her husband was defamed at her father's house, Satī had given up her life. Then again, apart from this, **what is it** that **you have gained** in consideration of which you allowed your second identity to lose its significance? This means that your heart says that **what you got there** was of far greater significance to you in comparison with what you got in the capacity of your second identity. Which again *means that, in comparison,* you have got *practically* nothing from your husband and from Swamiji; your heart says: **Why need** you do that much for your husband and for Swamiji? **You have received nothing.** "I could not keep the promise that I had given you," [you say.] Why should you have 'kept' it? Why indeed should you carry **someone else's burden** on your shoulders? That is too insignificant in your eyes: how else *could it be that not only* did you **throw it** off your shoulders, but you also forced that old man, who had entrusted *that burden to you, to rush* there in a hurry. You could not wait even for a couple of days in order to return that burden to him: [Swamiji] having received from you that letter, or directive, or command that you would be able to go there on the 28th—[only] if this old man could arrive the same day in Delhi—he had to make tremendous efforts and had to resort to

various manoeuverings for obtaining railway reservation in order to run up to Delhi in time so that you were not put to any inconvenience. You were so impatient indeed that even that little delay was disagreeable to you ; even before [he arrived] you had run away after having pushed a helpless person [Chinmayee's mother], though uninvited, on to someone else (to whom she did not wish to go from you—even when he had once before come to take her with him). And then, after that old man had reached there, you did not even for once care to come to him next day. Why indeed should you have come ? You have received nothing from that old man ; he has only taken from you, he has only put his burden on your shoulders. What a heavy burden indeed ! For how long more could you carry that ? You have got nothing from your husband or Swamiji ; you ha[illegible] received from your sister, and this is why you [illegible] e, stayed there and did for her. Why shou[illegible] any [illegible]ac-

Prasad, 7.7.1960

Blessings.

Why do you wish to come, and who is it that you want to come to? To Swamiji, or to Anasuya? This is not clear. Speaking generally, and particularly after her experience with R—— for a rather long duration this time—she has, by way of comparison, developed a strong sense of 'identity' with you: all the time she keeps remarking, "If only Minati were here! ... Could it be possible for Minati to act in such a way?"—etc. Of course, this is only by way of comparisno; it is uncertain what would happen when you come—why then add to her [already] deep-rooted sense of having been rejected, neglected and disregarded? And you indeed know who has to suffer the consequences of all this! In Swamiji's presence especially, the possibility of all this leading to further disaster is even greater. That is why it would be better for her, for the present, not to stay with Swamiji while others are also here, especially women. [Staying with Swamiji *should not be contemplated*] until and unless you people are rid of your *'emotional outbursts.'* Coming to Swamiji or staying with him without getting rid of these 'emotional outbursts' is, indeed, meaningless, Ma. Hasn't Swamiji already spent ample time with you—trying to deliver you from your emotional turmoils? To do so any more doesn't seem justified, Ma. It would indeed be proper if you people came here only after getting yourselves liberated in a large measure with the help of what you have already had. It would be more appro-

priate for you people to come to Swamiji, in your necessity, only in case you could regard him as Swamiji, and not to make use of Swamiji in the drama that was enacted by your parents! This is why, for the time-being, your not coming here would be preferable. Be there with Sumangal, and keep moving forward with each other's help.

... ...

Try to strengthen your mind and go ahead.

P.

Prasad, 20.9.1960

Blessings.

There is a special reason for this letter. You are to write to Subrata thus: you did not go to Calcutta only for the purpose of giving her company, you went also because that gave you an opportunity to complete your own work there; you may therefore suggest that you would like to pay your own railway fare. If you like, you may mention that Swamiji has given his consent to this. To do so is necessary because Subrata was instructed otherwise.

... ...

How ugly and 'dirty' indeed is attraction for the 'agreeable' in contrast to humanness; it is

total darkness; it is incompatible with the dignity of being human; it shrouds all indeed; if humanness could be called the East, the orientation towards agreeableness is the West.

The petty 'I' ←— **Individuality**	The 'pleasurable' agreeableness **you are for me**
The large I —→ I together with all I belong to all	*śreyas* —→ good **'I' am for 'you'**

In 'agreeableness' —→ **No Pliability**	Everywhere, always, in every way—only that one rigid 'I'. —No meeting together anywhere: Alienated from all and, therefore, shocks come from *all sides*!
In the 'good' — **Pliability**	Even though there, too, 'agreeablenees' remains—but what is it that is regarded as agreeable? This is agreeableness of the 'I' which is: 'Now-here-I am this'!

A work which is not 'agreeable' can never be sweet, it is never graceful. No one can do anything for anyone else; to try to do so is a mockery; by doing so, not only does a person hurt himself, he hurts others as well. The work which is done by the 'I' by having come together with

the other, by absorbing the other into one's own self, is also agreeable, but it gives joy and satisfaction to **both the parties**, and it is indeed sweet to undertake it.

'I'? Yes, if I have such a great attraction for the 'I', how can I, then, remain so small? That will leave something outside me: doesn't all that belong to me? Am I not all that? Does anyone get satisfaction in remaining a pauper?

See, see, just see—and tell yourself: I cannot tolerate any blot, any dark spot, any stigma within me.

P.

Prasad, 15.10.1960

Blessings.

Your letter was duly received; it was, however, considered proper to write to you only after some time has elapsed.

How are you getting on with your efforts at cultivating awareness? "Every moment of life is occupied only with searching for **agreeableness,**" [you write.] "This time I am strictly watchful with regard to this; and it has

possibly been only because of this that I have realized what a high degree of awareness is needed to get liberated from this running after only what is agreeable." —True indeed. 'Awareness' means nothing but to be within oneself; as though to cut away oneself from all; and the root of this **'all'**—the **outwardly 'all'**—lies in this orientation towards what is agreeable. This orientation towards what is agreeable prevents one from seeing things as they are; because a distinction is made between what is agreeable and what is disagreeable; one gets tied up by the agreeableness and disagreeableness. *And, thereafter, follows* a play of infinite variety of love and hatred.

If the formula, 'Now—here—I am this', is illumined by the light of awareness, the petty agreeableness will gradually fade away.

"To look at one as one is? To look at myself as I am?* The tendency to run after only what is agreeable is very strong: I am now trying to root it out completely." How far have you advanced?

... ...

P.

* Marginal note by Swamiji: "It is my right!"

Ashram, 31.1.1962

Blessings.

... ...

'I' am not all in all—all indeed are different : the moment this master formula is fully grasped, the whole being no doubt will be filled with joy. What will the 'petty' I stand upon then ? Besides, the fundamental principle in practical dealings is : mine ! Whatever is appearing and happening, or has appeared and happened now, is **'indeed mine'** : this natural truth, this attitude of its being 'mine', this acceptance—this alone is man's support in life. The **'yes'** within the depth of your being ; but while dealing with the world outside, with each as he is. As an instance, your *sārī*, chemise, blouse, pair of shoes—all these are yours ; but what when you use them ? When the I is small, everything outside is **alienated, not** considered as mine : This **'No'** indeed is at the root of all troubles.

... ...

P.

Ashram, 28.11.1963

Blessings.

"I can very well see that I simply want to have every thing according to my wishes."—This

goes on **every moment,** this indeed is the characteristic of 'individual' life. Just throw a challenge to yourself: Is someone else 'you', that you would expect him to act according to your wishes? You are not the other one; the other one is not you—*just see, try to see this.* Moreover, a 'happening' or an 'event' too does not depend upon your wish; every event has behind it its own cause—it doesn't care a bit for **your wish,** Ma. You have only to be one with what is outside—you can do only this much.

... ...

P.

Prasad, 28.9.1965

Blessings.

... ...

Tell Sumangal: what is required is to see oneself consciously; nothing should **'just happen'** —everything **should be 'done'.** Human dignity consists in not allowing things to 'just happen'. And the root cause of this is the 'I'—not a **'particular form'** of it, but the many phases of the 'I' that keep exercising pressure on one another and come into conflict with each other. So, what **just happens** is only the resultant. What man has to do is to be vigilant and careful, see them all, **merge them into one's own self,** and then direct them.

It is the 'I' that has to direct.

Have the business conditions improved a little? Whatever the situation, one has simply to 'act' as well as know that everything is 'continuously undergoing change': that no **'one'** form will endure and that **something** will always happen. After everything has been done, **whatever happens** should be accepted as 'mine'.

... ...

P.

Sarnath, 11.11.1965

Blessings.

... ...

Now look, Ma, it is of course very inconvenient to deal with those who have no sense of discrimination; that is why it has been said: It is uncomfortable to live even in heaven if one is obliged to keep company with a fool; in the company of the wise, even hell can be enjoyable.

... ...

Would it not be possible for the aunt * to

* During the illness of Sumangal's mother, which was to prove fatal, I had gone to nurse her at a time when, due to my own mental unrest, I was scheduled to go to Swamiji. The aunt, who was Sumangal's mother's younger sister, had also then arrived to nurse the dying sister.

relieve you for some days?—In that case, you might be able to get out of this situation for a few days and get some relief. But, of course, you will have to come to a decision after taking all aspects of the situation into consideration. You are surely not to allow, as far as possible, your anger, annoyance and indignation against someone to get the better of you to the extent of causing inconvenience to poor Bibi—dependent and helpless that she is. Would not Shanti be of any help? With the large number of persons in the house, and with Bibi in this condition, the burden of work will of course be very great.

But don't get panicky, Ma; don't do anything on a sudden impulse.

... ...

Be specially careful with regard to your own health: don't let mental turmoil affect it, Ma. Do all, but protect yourself.

P.

Ashram, 26.11.1965

Blessings.

What you have written is beautiful indeed, Ma. You are right; don't do anything which kills you.

"To accept that only 'this' is here, is getting difficult indeed." Of course it is so, you silly. But it can't be otherwise ; it won't become different. This indeed is the challenge thrown by truth ; truth is telling you : 'Just look, I am here : if you don't want to look, then go ahead and you will only break your head !' To **'accept'** that only this is here, is certainly hard ; **one has just to observe and see.** Very well, see—what the result is ? Does that, which is there, get changed ? —do you also yourself get free ? —do you have a sigh of relief ? —do all these things happen ? No, they do not happen. Because of **not accepting,** because of expecting **something else and different,** only the peace of your mind was destroyed, and you had **to go about with your job** with an annoyed and disturbed state of mind. The work also became unpleasant : only annoyance, disagreeableness, indignation, etc., etc. remained. You did not even get your freedom from that. All that happened was that you simply burnt your fingers in the bargain.

Then ? When **it is not at all going to change** just to oblige you, what do you gain, Ma, by refusing to see that 'only this is here now' and, instead, wishing for **something else, something different ?** Only see, see, just see.

... ...

Be at peace, Ma ; everything has to be adjusted to suit the circumstances : what can one gain by uselessly getting anxious beforehand ? Do what is to be done now : this is the only point.

P.

Ashram, 29.11.1965

Blessings.

... ...

The letter from Babuji has been seen; Bibi is also in the same condition. **Yes, now, it is just this :** both these old man and woman have turned into little children : there is no question of their applying their intelligence ; they simply want to have **their own** wishes satisfied ; that is all ! — **Yes, this is what now is.** See, see, just see. **Yes, now this is what is ;** let there not be the least **doubt** *about this. Only then will your action* become natural and easy. Only see this, with eyes wide open : **this is what has happened ;** listen to them, as also, **look at** their conduct. Only be careful that this observation is not blunted or dimmed by an overpowering feeling and concern for your own convenience and interest. After that, see and arrive at a conclusion : **"what is it that I can do now ?"** — and then act accordingly : What else is there, Ma ? You will do only **as much as** you can *If the situation is not to your* **liking, give it up ;** if you can't give it up, then it is **yours** indeed : only this little thing is to be seen. *If the feeling that 'this is mine indeed',* is clear and firm, there never can be any trouble. Don't you consider yourself 'lucky' that *nothing* like this happened for *so long*? You were free for that much duration ; *now, this is this !*

... ...

P.

Ashram, 3.12.1965

Blessings.

... ...

Don't get impatient, Ma; one gets impatient only because of the fancifulness of the mind: not seeing what is there, 'something else' is desired. But you have just to see, see and see: this is the condition in which Bibi is; only see: yes, here is Bibi lying in the bed, she can't get up—**this is in fact so**; really this is so! Just hear how she speaks: yes, her voice falters; **yes, this is so. Yes, this is so; this is so indeed.** There is no 'something else' here. This is so, here; yes; this is so. After that make whatever **arrangements** are necessary, **according to one's capacity.** There is nothing else to do, Ma.

... ...

Prajnanpad

And, of course, don't suppress yourself needlessly: give yourself full expression when convenient. It is certainly right to be affectionately strict with Bibi.

... ...

Yes, Ma, 'this is what is there,' — 'nothing else and different is,' — This infallible formula is to get stabilised; this indeed is called '*amṛta*'.

Ashram, 28.12.1965

Blessings.

... ...

The description that you have given of Bibi's last stage is marvellous: how anxiously she tried to cling to life earlier; but afterwards, when she was sure of the impending death, how she accepted and got ready to face it. You have surely observed the difference between her former and *latter attitudes: what restlessness, anxiety* and longing were there in the former attitude; and how steady, how *satisfied,* and how *peaceful* was the latter one: though the body was undergoing pain, her face reflected only sweetness. Babuji has quite aptly remarked: 'I had never before seen her face so beautiful!' An embodiment of satisfaction and fulfilment. Even at this ripe old age, she died unwidowed—this is indeed a coveted end for a woman.

"It was so gratifying for me to see [him] *taking his own mother's death with such tranquillity* and ease"—wonderful indeed is this joy *[springing from] your gratification.*

"There was a medley of persons, everyone with a different background, idea and notion of his/her own: that very situation provided me with *an opportunity to act*—after calculating and weighing as to how much could be given to each of them in order to satisfy him or her, and how much to withhold; and, **after having done all,** I am indeed satisfied."—This *is* wonderful.

"The *exhaustion is* so great that the body refuses to exert any more, but the realization that

Ashram, 3.12.1965

Blessings.

... ...

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Ashram, 28.12.1965

Blessings.

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"It was so gratifying for me to see [him] taking his own mother's death with such tranquillity and ease"—wonderful indeed is this joy [springing from] your gratification.

"There was a medley of persons, everyone with a different background, idea and notion of his/her own: that very situation provided me with an opportunity to act—after calculating and weighing as to how much could be given to each of them in order to satisfy him or her, and how much to withhold; and, **after having done all, I am indeed satisfied.**"—This is wonderful

"The exhaustion is so great th[illegible] refuses to exert any more, but the realization [illegible]

Ashram, 3.12.1965

Blessings.

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Prajnanpad

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"The exhaustion is so great that the body refuses to exert any more, but the realization that

Ashram Ranchi, 12.8.1972

Blessings.

... ...

"The capacity to recognize where an opportunity lies in wait for me is surely an asset, and I am now making efforts not to miss them."—There is no greater truth than this, Ma, nor a more beneficial action. An opportunity can be found always and everywhere. Every event is unique and, therefore, new. No event is ever repeated ; every event occurs but once and for the 'first time', and hence it is new : being different from your 'old' experience, it really offers an 'opportunity' to you for your expansion, for the enrichment of your heart and intellect ; it beckons to you in ever new forms : 'take me, have me'.—Don't deprive [yourself] of [these].

P.

Ashram Ranchi, 19.8.1972

Ma.

... ...

In your letter of the 10th you say : "We have **only been receiving** from everyone,

Swamiji." —In reply to this, I would ask you to recall what Rabindranath said when a crowd of people arrived to pay their respects to him at Siliguri Rly. station. Do you remember? (In Mompute Rabindranath.) †

In the latest letter [you say] : "In all indeed am I; I did not get lost." Wonderful. Circumstances, events, **come and go**—nothing is **yours,** nothing remains; let all this play go on around you: and you are there amidst all that—"In all indeed am I." Quite right.

... ...

May both of you remain within yourselves; remain happy—this is the blessing.

P.

[1.9.1972]

Minati.

"The condition of the body is now like a squeezed lemon, it seems." If mentally you are fit, and yet the body is in such condition, it *shows* only that it has exerted beyond its **capacity.** *From* what you write, however, it does not appear that, in the **normal course,** it need have gone **so far;**

† "They came to bless me!"

and yet **it is so ;** the cause therefore is—lack of habit. It was more than the little that you were accustomed to do in view of your small family of only two. It is indeed profitable for you to exert a little more, though, of course, in accordance with the situation. But the main difficulty is that you still have not found someone to clean the utensils, etc.

By now, surely, you are coming around. Are you feeling better after the rest you had ?

And what is the state of the heart and intellect of you both ? What you have written is indeed natural and normal ; what one has to do is to keep one's heart open to receive. Blessed are you [both] for having been able to imbibe the atmosphere of sympathy and love that pervaded around Swamiji in the context of the condition both of you were in at the time. Take in, Ma, do receive : try to grasp, for once, why your heart became so open as to be able to take in and receive [all that] at the time ?—that will make everything clear to you : the cause for the 'miracle' lay there indeed. The sun keeps radiating its light and heat through innumerable rays all around : does it affect all in the same measure ? Why doesn't that do so, Ma ?

See, just see : **Open yourselves out ;** may you both acquire the strength for this opening out, for being opened out.

P.

Ashram Ranchi, 30.8.1974

Blessings.

... ...

Besides [your illness] his [Sumangal's] own physical ailments are also to be reckoned with, apart from the more important fact that he has also to work outside [for his livelihood]—in this physical condition and at this age. But when one accepts truth, all becomes easy and light : **This is now this ; nothing else is and can be.** —One has simply to do what is to be done—according to one's capacity. And after that ? Be free from anxiety, and at rest. He has to take rest as far as possible. And for you ? Rest a little more than even what the physician advises.

... ...

Be at peace, with no anxiety.

'Now only this'—nothing else, Ma.

Keep sending information about your health.

P.

Ashram Ranchi, 8.9 1974

Blessings.

... ...

How are you, how do you feel ? Only the same point, Ma :

Now this is so ;
this is so ;

To do, as far as possible, what is to be done—

Nothing else is ;

To think or worry about anything else
is false, untrue—

Why ? What now is will not indeed get changed into something else simply by your getting worried. Only the mind would get disturbed.

See Ma, see ; don't get worried.

P.

APPENDICES

APPENDIX I

Glossary

Ābhyantara : Internal
Adhyātma : Spirituality
Adhyātma yoga : Spiritual practice
Ādhyātmika : Spiritual
Advaita : Non-duality
Ahaṅkāra : Egoism ; ego ; conceit ; pride
Akuśala : Vice
Amṛta : Immortality ; deathlessness ; nectar
Ānanda : Joy ; happiness ; bliss
Anitya : Impermanent ; transient
Aparā vidyā : Extrinsic knowledge
Asat : Unreal ; what is not
Asatya : Untruth
Astī : Is
Astitva : Being ; existence
Asvīkāra : Denial
Asvīkaraṇa : Denial
Atithi : Guest
Ātma, Ātmā : Self ; soul
Ātmastha : Established in self

Bāhya : External
Bhajana : Devotional song
Bhakti : Devotion ; worship
Bhikṣu : Mendicant
Bhoga : Enjoyment ; satisfaction ; experiencing , experience ; fulfilment ; suffering , conscious enjoyment ; destiny , release ; worldly enjoyments.

"A desire can be satisfied and calmed by enjoying it together with knowing that it cannot be done objectively, and seeing why? What is."—Swamiji to Daniel: 19.1.1964. [Vol. I, p. 26]

Upabhoga vs. *bhoga* (acting), as explained by Swamiji to Usha in his letter to her of 9.4.1955. [Vol. I, page 324]

Bhogāyatana : Abode of bhoga ; the body
Bhūmā : Big ; unlimited ; the Absolute ; totality ; the higher self
Bhūta : The past ; ghost
Bodha : Perception ; realization
Brahma : The Absolute
Brahmacārī : A celibate

Caitanya : Consciousness

Darśana : Going into the presence (of a holy man or deity)
Deśa : Place
Dharma : Essential nature ; nature ; obligation
Dhīra : Self-possessed
Dhyāna : Meditation
Dvaita : Duality

Geruā : The ochre robes of a sannyāsī
Guru : Spiritual guide ; teacher

Icchā : Desire ; wish

Jagat : World
Japa : Repeating sacred words ; muttering a prayer ; recitation
Jīva : Individual soul ; the individual
Jīvatva : Individuality ; lower self
Jñāna : Knowledge

Kāla : Time ; death

Kāma :	Desire ; sex ; lust
Karma :	Deed ; action ; residual action
Karma bhoga :	Release of residual action
Kartā :	Doer
Kevala :	The only ; alone
Kriyā :	Action
Kṣaya :	Dissolution ; termination ; release
Kṣudra :	Petty
Kuśala :	Virtue
Laya :	Fading away
Madhu :	Sweetness ; honey
Madhura :	Sweet
Mahāśakti :	Supreme power
Mamatā :	Mineness ; attachment
Mana :	Mind
Mantra :	Incantation ; hymn
Mārga :	Path
Māyā :	Illusion
Moha :	Infatuation ; fascination ; delusion
Mṛtyu :	Death
Mukta :	Free ; liberated
Mukti :	Freedom ; liberation
Muni :	Sage ; wise man
Nāśa :	Annihilation
Nāsti :	Is not
Nigraha :	Suppression ; restraint
Nimitta :	Agent ; cause
Nirapekṣa :	Absolute
Nirmala :	Pure, spotless
Nirveda :	Disillusionment
Nitya :	Everlasting
Nivṛtti :	Renunciation ; detachment
Niyama :	Discipline
Paṇḍita :	A learned person
Para :	Alien

Paramārtha :	Supreme interest
Parārtha :	Others' interest
Parā vidyā :	Intrinsic knowledge
Pātra :	Person ; recipient ; receptacle
Phala :	Result ; fruit
Prajñāna :	All-awareness ; perfect knowledge
Prakṛti :	Nature
Pravṛtti :	Pursuit of worldly objects
Prema :	Love
Preya :	Pleasurable
Prīti :	Fondness
Pūjā :	Worship
Rāga :	Attachment
Rasa :	Joy ; delight
Ṛṣi :	Seer ; sage
Rudra :	The Terrible ; a name of *Śiva*
Rūpa :	Form (and colour)
Sadācāra :	Good conduct
Sādhaka :	The searcher
Sādhana :	Means
Sādhanā :	(Spiritual) search ; pursuit ; practices ; cultivation ; effort
Sahadharmiṇī :	Co-partner in *dharma* ; wife
Sahaja :	Natural ; normal ; spontaneous ; congenital
Śakti :	Power ; energy ; strength
Sama :	Even
Samādhi :	Spiritual trance ; communion
Saṃsāra :	World ; the slipping, changing world
Saṃskāra :	Impression ; fixed trend ; residual potency ; residue ; convention
Saṃyama :	Discipline ; regulation ; moderation
Sandhi :	Union ; junction
Sandhyā :	The morning, noon, or evening prayer ; evening
Sannyāsa :	Renunciation ; fourth *āśrama*, or stage, in life
Sannyāsī :	A monk

Śānta :	Serene ; tranquil
Śāstra :	Scripture
Sat :	Real ; true
Satya :	Truth ; reality
Sāvadhāna :	Aware
Śīla :	Virtue
Śiṣya :	Disciple
Śiva :	The good ; beneficient
Śivatva :	Totality ; higher self
Smṛtī :	Memory
Śreya, śreyas :	The good
Sthira :	Stable ; steady
Svabhāva :	Nature ; temperament ; characteristic
Svadharma :	One's own essential nature
Svārtha :	Self-interest
Tamas :	Darkness
Tattva :	Reality ; that-ness ; essence
Trisandhyā :	The morning, noon and evening prayers
Tyāga :	Renunciation ; giving up
Vāhana :	Vehicle
Vairāgya :	Detachment ; disillusionment ; freedom from desire
Vāsanā :	Desire
Vijñāna :	Knowledge ; science
Vikāra :	Passion ; ailment
Vṛtti :	Function ; pure function
Vyabhicāra :	Violation of the right course
Yoga :	Union ; opportunity

APPENDIX II

References

1. *Vikārahetau sati vikriyante*
   Yeṣānna cetāmsi ta eva dhīrāh
   —Kālidāsa : Kumārasambhava—1.59
2. Rabindranath Tagore : Gitanjali *—1
3. Rabindranath Tagore *Khonika (Bojhapora)*
4. From Kabir—a Hindi saint-poet
5. Bhartrihari : Vairāgya Shatak—31
   This means Fearlessness lies in *vairāgya* alone.
6. From a Bengali poem—possibly a translation (in Bengali verse) *of Kālidāsa's verse given above (1).*
7. Yogavāsiṣṭha : 5.92.17 (Nirnayasagar Press, Bombay)
   Explained by Swamiji himself on Page 73 of this volume.
8. Subhāṣita Ratna Bhāṇḍāgāram Page 248 ; verse 68
   (Nirnayasagar Press, Bombay ; 1952)
9. Rabindranath Tagore Gitanjali—24
10. Rabindranath Tagore . Naivedya—4
11. Rabindranath Tagore . Khonika (Bojhapora)
12. Rabindranath Tagore : Gita Vitan (Puja—44)
13. Subhāṣita Ratna Bhāṇḍāgāram : Page 40 ; verse 47
    (Nirnayasagar Press, Bombay ; 1952)
14. Praśna Upaniṣad . 5 6
    [For explanation of this by Swamiji elsewhere, see letters dated 30.4 1942 to Satinath, and 9 6.1955 to Abalakant in Vol. III].
15. Chāndogya Upaniṣad 6 2 1
16. English rendering of Swamiji's Bengali poem.

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* All quotations from Rabindranath Tagore are from his original Bengali.

17. Māṇḍūkya Upaniṣad : 7
    Explained by Swamiji himself in his letter to Satinath (of unknown date) in Vol. III, as under :

    "I am serene, I am *śiva* (the good),
    I am *advaita* (non-dual), I am the ONE."

18. English rendering of Swamiji's Bengali poem.
19. Bṛhadāraṇyaka Upaniṣad : 6.3.6
20. Ibid : 2.4.2
21. Rabindranath Tagore : From Katha O Kahini—'Sparshamani'
22. English rendering of a part of Swamiji's Bengali poem.
23. Kena Upaniṣad : 2.4-5
    As a whole, this may mean : 'The principle derived *from each and every perception or experience is* itself immortality : having gathered it from being to being, the self-possessed, leaving this region, become immortal.'
24. Rabindranath Tagore : Gitanjali—141
25. Ibid : 7
26. Ibid : 15
27. Kaṭha Upaniṣad : 6.12
28. Ibid : 4.11
29. Vallabhāchārya : Madhurāṣṭakam
30. Bṛhadāraṇyaka Upaniṣad : 4.3.21
    Explained by Swamiji on page 185.
31. Īśa Upaniṣad : 15
    Explained by Swamiji on pages 186 and 190.
32. Muṇḍaka Upaniṣad : 1.2.12
    This may mean : 'Seeing people in various actions, the brāhmaṇa (seeker) may come to disillusionment : the uncreated cannot be attained by (worldly) actions ; to know THAT, he has to go, fuel in hand, to a learned and self-realized guru (teacher).
33. Rabindranath Tagore : Gita Vitan (Svadesha—18)
34. Rabindranath Tagore : Gitanjali—36.
35. Muṇḍaka Upaniṣad : 2.2.7
    [For its fuller version and explanation by Swamiji,

see his letter (to an unknown person) given at the end of Vol. III.]

36. Rabindranath Tagore : Gita Vitan (Puja—545)
37. Ibid : 394
38. Rabindranath Tagore : Gitanjali—1
39. English rendering of a part of Swamiji's poem.
 [For its larger version, see his letter to Minati of 11.1.1958 (page 240); and for its complete version, see Swamiji's letter to Paresh Nath Dhar (Vol. III)]
40. English rendering of a modern Bengali verse.
 [Source untraced]
41. Rabindranath Tagore : Gita Vitan (Puja—608)
42. Rabindranath Tagore : Naivedya—17.
 [Slightly altered by Swamiji]
43. Source untraced.
44. Rabindranath Tagore : Gitanjali—94.
45. Bṛhadāranyaka Upaniṣad : 1.3.28
 [The order is reversed in the next letter to Minati, of 16.9.1958 (page 247)]
 —Explained by Swamiji in his letters to Satinath *and Mihir Kumar [Vol. III] as under :*

 Lead me from unreal to real,
 lead me from darkness to light,
 lead me from death to immortality.

46. Muṇḍaka Upaniṣad : 3.1.6
 [The quotation completed as well as explained by Swamiji in his next letter to Minati, of 9.10 1958 (page 252)]

APPENDIX III

Contributors

1. **Nirmal Chaitanya** : (born 1909) ; met Swamiji in 1927.

2-3. **Gopal Chandra Khan** : (born 1893) and **Pankajini Devi** (born 1911) ; married, 1923 ; children : Sushil (born 1926) Chand * (1929), Madhusudan * (1935), Dev Prasanna * (1936), Guru Das * (1946), Mani (born [?]), Kalyani * (1933) Suhasini * (1938) ; met Swamiji : Gopal in (?), Pankajini in 1936.

4. **Shanta Bala Basak** : born 1907 ; married Purna Chandra Basak, 1922 ; met Swamiji in 1946.

5. **Minati Devi** : born 1915 ; married Sumangal Prakash, 1939 ; met Swamiji in 1939.

* Also a recipient of letters.